

VEERASIMHAVALOKANAM

CLASSIC TEXT ON
MEDICAL ASTROLOGY



K. NARAYANAN

VEERASAIMHAVALOKANAM

About the Author



Sri.K.Narayanan, best known as an astrologer, is a gifted orator as well, his speeches being studded with episodes from his extensive travels. He is famous for his predictions, and efficacious upaayas. With his extensive knowledge of English, Sanskrit, Malayalam and Tamil, he has embarked on this translation of Veerasimha-valokanam, a classical treatise on Medical Astrology in Sanskrit and is a masterpiece of his effort. Few people know him as a composer of Tamil songs

in Carnatic ragas. He has composed the two volumes of mellifluous compositions on Lord Ayyappa, being an ardent Bhaktha of Lord Ayyappa. These two volumes are named aptly Manikanta Ganam. He lives in Chennai.

VEERASIMHAVALOKANAM

A CLASSIC TEXT ON
AYURVEDIC MEDICAL TREATMENT
WITH CITATION AND REMEDIAL
MEASURES FROM ASTROLOGY

COMPLETE SANSKRIT TEXT
WITH NOTES IN ENGLISH

Edited with Notes by
K.NARAYANAN
'SAIDASAN'

CBH PUBLICATIONS

AN APPRECIATION

Many people may not know that Veerasimhavalokaha was authored by the Rajput King Veerasimhan in A.D 1383, son of Devavarmaraja and grandson of Kamalesha Simhan who established the Tomara dynasty in 1375. This is the proof of the fact that Veerssimhan was quite young when he wrote this treatise with a thorough, deep knowledge of the Vedas, purusharthas, astrology and ayurveda – a rare phenomenon that we are familiar with in our own Maharaja Swathi Thirunal of Travancore (1813-1846).

A translation of a treatise like Veerasimhavalokaha is certainly not an easy task. Shri Trichur Sai Narayanan, fortunately, is an eminent scholar of Vedas as well as astrology and must have spent a long time to make an in-depth study of the subjects as treated in the book before presenting the essence of his study to the society. Where Shri Sai Narayanan scored is that he has succeeded in attempting a translation in simple English. More of this later.

Veerasimhavalokaha stands out from other texts, in that it looks at diseases in a different way, and Shri Sai Narayanan- though a good astrologer himself- has not tried to bring in his own interpretations and is judicious in keeping the original text intact.

The first few slokas describes the responsibilities of a doctor and a general explanation how a disease occurs in a person. Here, the relevance of Karma (past) is discussed and the importance of astrological finding is established. The whole book is designed in a practical way as per the norms of the latest tabular concept, where in a person who reads this, can very accurately find out the way in which the patient should be treated, using all these parameters, namely, astrological finding, symptomatic finding, and treatment with medicines and/or with sacred rituals.

In short, the whole text can be sub-divided in the following pattern, as you take a disease

1. Reason: Sanchitha (past karma)

Just physical – in which there is disorder of Vatha/ Pittha/Kapha or their combinations.

2. Finding: Astrological planetary positions,
Symptomatic by Darshana/Sparshana/Prashna method

3. Treating: Japam / Homam / Daanam

Preparation of medicines and treatment method.

Here the translator makes it very clear in Stanza 16, that naming a disease is not that important; diagnosing the exact problem and treating the system correctly, is the duty of a good doctor.

After explaining the Sapta dhatus, Tridosha, and Pancha bhoothas, the author starts with Fever. He explains different types of fever, according to different aetiology and symptoms. Step by step, he goes to other diseases like dysentery, grahani, arsas, indigestion, worm infestation including jaundice and anaemia, raktapittham, T.B. and skin diseases, asthma, remorse, hiccup and svarabhedam, arochakam and anorexia which includes vomiting, excess of thirst, loss of consciousness, insanity and epilepsy, Vatarogam and Vataraktam, Paraplegia, Shoolam, flatulence and gulmam. An important point to be noted in the treatment with medications, is that the book gives more weight for Kashayas and Choomams. Ghrithams and potensised medicinal preparations are described on a lower level.

Though Veerasimhavalokaha continues the second half with heart ailments, Shri Narayanan stops his work now, with the first half ending with Gulmam. (*This is a combined edition of the book which was earlier published in 2 volumes - ed*) Since Veerasimha has not given the astrological predictions in detail and since Narayanan has also not given his own interpretations (he himself being an astrologer), one should understand that a Vaidya is supposed to know a little bit of astro-logy but may refer the case to a good astrologer for finding out and clearing of the Sanchita Karmas, while the Vaidya himself could help the patient with medicines and treatments. A perfect combination of both will give solace to the patient, which is the prime responsibility of a doctor.

Though Veerasimhavalokaha known as the text for "Astro Diagnosis of Diseases" it is not meant for astrologers but for Vaidyas. But the translation can definitely be used by astrologers also, in diagnosing the diseases with the planetary positions and thereby prescribe the Prayaaschitta Karmas and then refer to a doctor for treatment. This book can be well used by medical students as a reference book for both diagnosis and treatment. The names Shri Narayanan uses in the text, for the diseases and medicine, are Malayalam, but appendices are given at the end, with Botanical names and widely used English words. So, this book can be very conveniently used by everybody.

In this volume Sri Narayanan has taken special precaution not to convert it into an astological text (though he is an excellent astrologer himself,) but has taken the utmost care to establish, that proper diagnosis by a good vaidya and treatment with medicines are a must which should positively be clubbed with propitiating karmas as suggested by a good astologer.

Least but not least, I pray to the almighty lord Dhanwantari to make this work of sai Narayanan, a boon to the currently young generation of doctors and the generations to come.

Shri Narayanan can definitely lean back and feel happy that his year long studies of this text has fruited by this extraordinary simple work which will be a boon for both astrologers and medical students, to help society as a whole

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Foreword

I have carefully gone through Saidasan's English translation (in two volumes) of the 14th century work on Medical Astrology titled VEERA SIMHAAVA LOKAHA, Astrological Diagnosis and treatment, written by a Rajput King Veerasimhan in 1383 AD. He was the son of Devavarmaraja and Grandson of Kamalesha Simhan who established the Tomara Dynasty in 1375. This Rajput King was well versed in the Vedas, Purusharthas, Astrology and Ayurveda. In my view this versatile and multi-faceted king was the intellectual and cultural precursor of Maharaja Swathi Thirunal of Travancore in the 19th Century.

Though Veerasimhan's treatise is titled as Astrological Diagnosis and Treatment, it is mainly meant for daily use by the Vaidyas. Yet at the same time it can also be used very effectively by all the astrologers who are keen on diagnosing the diseases with reference to the planetary positions and then prescribe the Pryaaschitta Karmas for further onward reference to the Ayurvedic of Siddha Doctor for appropriate, timely medical prescription and treatment. I am Convinced that this book would be very useful for all students of traditional Indian Medicine as a reference book for both diagnosis and treatment. Finally even for general readers interested in both medicine and astrology, this will be a valuable work of general reference.

Saidasan-more popularly known as Sri. Narayanan has to be congratulated by all practicing doctors of Ayurveda and professional astrologers for his brilliant work of translation of Veerasimhan's treatise. Translating a 14th century work in Sanskrit into modern English is not an easy task. Sri.Sai Narayanan's work of translation is characterized by a beautiful combination of qualities of fidelity to the original and lucid freedom in translation. These two qualities are usually viewed as conflicting tendencies. Sri.Sai Narayanan has shown that he has sufficient mastery over both English and Sanskrit languages to smoothly get over this inherent difficulty in his splendid work of translation. VEERASIMHAVALOKAHA, Astrological Diagnosis and Treatment, like any other original, Creative and great work possesses the quality of the unfathomable, the mysterious, the 'Poetic' something that a translator can reproduce in translation in spirit only if he is also a poet.

I am glad to note that Sri. Sai Narayanan is an accomplished poet in both Sanskrit and Tamil. I am deeply impressed to know that he is a linguist as well who knows several languages like Tamil, English, Malayalam, Sanskrit, Hindi and German.

Sri Sai Narayanan lost his eyesight totally in the early 1960's when he was studying for his engineering degree. Despite this chronic physical disability, he has undertaken this very difficult and arduous task of Translation of a 14th century Sanskrit work on medical astrology into English. Looking at his many sided achievements in many fields of creative intellectual endeavour, despite the tragedy of his physical handicap, I am only reminded of the magnificent achievements of Helen Keller(1880-1968).

I am convinced that dedicated men like him are great because they can see clearly that spiritual is stronger than material force, that thoughts rule the world. It doesn't take great men to do things, but it is doing things that make men great. I am very happy to note that a second volume of Sri. Sai Narayanan's work is going to be published very shortly. I invoke the choicest blessings of the Almighty for his continued success in all areas of his chosen constructive endeavour in the future. I thank Sri. Sai Narayanan for doing me the great honour of giving me an opportunity to write this foreword to this unique work of English Translation.

M.K.Thiyagarajan

Chennai
17-11-2009

Preface

This treatise on Ayurveda with opposite references to Astrology, was the result of labours by the renowned King Veerasimha, scion of the Thomara dynasty of Rajputs in Gwalior, son of Devavarmaraja, grandson of Kamalasingha. History traces them to circa 1373 AD. The book itself is believed to have taken shape in 1383 AD. The intention of the author in writing the treatise, Veerasimhaavalokaha, was to help humanity, by providing information on planetary combinations indicative of specific diseases and the causes, symptoms and cures for such diseases. Such information is essential, to maintain bodily and mental health, enabling individuals to follow their dharma, the most important Purushartha.

The original was written in Sanskrit. The author of this book, has come across translations in Hindi and Malayalam. The intention of translating the Malayalam version, into English, is to make it available to a wider public, mainly students and practitioners of Ayurveda, who will find it a very valuable and useful book of reference. Further, Ayurveda, widely followed in India, has started attracting great global interest, as an alternative system of medicine. Those involved in research in this system of alternative medicine, will find this book, replete with information, of help in their research. Students and practitioners of Hindu Astrology, will find in it, nuggets of data, linking this hoary science with diseases and their treatment. Of special interest to this group, will be the portions of the text, prescribing the measures to be taken, for propitiating ill placed planets- specific mantras to be chanted (some included in the text), homas to be performed, austerities to be observed, like the Krishchra Chaandraayana Vritha and the gifts to be made and to whom.

In Astrology, we come across references to possessors of elephants and other mounts. A modern practitioner, will articulate this as possessors of Lexus or Benz cars. Similarly, in dealing with Parihaara

or Mitigating rites. the text refers to Brahmins, repetition of mantras 10,008 times and lists detailed instructions on performing rites and rituals. These references are to be understood, in the context of the time in which they were made and the then prevalent way and pace of life. The translator is sure, that like himself, the author did not mean to introduce any communal nuances.

This book would not have seen the light of day, without the unstinted help from my wife, Lakshmi Narayanan and friends, Lakshmi Balasubramaniam and K. Ramachandran. All three, had undertaken the work as a labour of love. My thanks are due to many others. Some of them are practising doctors while others are professors of relevant disciplines, who spared their valuable time and put in efforts to make this book, take shape.

I dedicate this book to Lord Ayyappa of Sabarimala, whose grace has guided the enterprise from beginning to end.

*Yasya Dhanwanthari Maatha,
Pithaa Rudro Bhishakthamaha /
Tham Shaasthaaram aham vandhe,
Mahaavaidyam, Dayaanidhe //*

K.NARAYANAN

Chennai

26th January, 2011

Publishers Note

I was on the lookout for the Veerasimhavalokanam, the classic text of ayurveda with relevant astrological suggestions for treatment, which was long out of print. It was by chance that I came across the 2 volume Edition of the book Veerasimhavalokam by K.Naryanan at one of the bookshops in Chennai. When I wanted to get the copies of the book and enquired with Mr.Narayanan, he told me that the book was published by a sponsorer for private circulation and copies of the book is no longer available except for a reference copy with him. When I suggested that we will be interested in publishing the book in a single volume edition to make it more useful for the students of ayurveda as well as preserving this long lost classical work on Astrology and Ayurveda, He agreed to get it published by us.

We undertook to publish the book and combining the 2 volumes together in a single volume with moderate change in size from the earlier edition, to make it affordable to the students of Ayurveda and making it a reference books for the Practicing Ayurvedic doctors and astrologers as well. The Appendices were re-edited ,combining the appendices of both volumes. The names of the Medicinal plants have been given with their equivalent botanical and common name to make these searchable with their respective names. Though the citations of the medicinal plants are in Malayalam, the botanical equivalents make them more useful for users outside Kerala as well. The user is not to be taken with the premise that the medicinal plants cannot be located outside. It should be kept in mind that the book was more of a bible in olden days with the astrologer as well as the Vaidyas of yore as a reference book in Kerala to suggest medications and astrological remedial measures based on the astrological configuration of the patient.

We hope this edition will become more utilitarian to the students and Astrologers as well.

M.Easwaran
Editor

Nagercoil

15th March, 2011

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Preface

सर्ववस्तुसंसारं विद्याममृतं वायुं धृतीनां परं
 अमृतं कानिचेतनं च भवतो बीजं सर्वकं मनम् ।
 सर्वेष्वग्निहोतृत्वं वेदविदितं मयानं च धनसर्वदा
 तदः पातु सनातनं हरिस्तत्त्वज्ञानप्रदीपकम् ॥

Let the Eternal Sun,

Who is the most sacred thing in the universe, the abode of the Absolute, the only divine eye, the highest seat of the vedas, the important seat of origin of the five elements (Pancha Boothas), the element of sacrificial fire in the yagas, the place of origin of the saamagris (materials) used in the homa in the yaga, the teacher of the elemental essence of principles, protect me at all times.

देवज्ञानधर्मशास्त्रनिष्ठासुवेददुर्ध्वदृष्टी-
 नामय्य स्फुरदान्यबुद्धिगिरिणा विश्वोत्कारोत्पलम् ।
 आत्मीकानृतनानां निविबुद्धैरामेयमन्यदुत्तमं
 श्रीमन्तोऽमरदेववर्मनयः श्रीवीरसिंहो नृपः ॥

Blessed with riches and virtues, hailing from the Thomara dynasty, the bedecked son of king Deva Varma Raja, Sri Veerasimha Raja, in an effort, comparable to the churning of the ocean of milk by the devas and asuras, using Manthara giri for a churner, compiled and composed for the good of humanity, this much praised and wonderful grantham, Veerasimhaavalokaha, using his intellect, for churning the oceans of the vedas, Astrology and Ayurveda.

The activities of intellectuals, are motivated by the four fundamental desires (the Purusharthas) of Dharma, Artha, Kama and Moksha. Of these, the most important, is Dharma, which is impossible of fulfillment, without the help of the body, For aligning oneself with one's dharma and for performing good karmas, a healthy, disease - free

and sturdy body is essential. It follows that this requires knowledge and understanding, of the causes of various diseases, their symptoms, their effects and their cures, as proven and established by our learned teachers of yore

FEVER (jvaram)

ज्वरोऽतिसारो ग्रहणी चाशोऽजीर्ण विषूचिका
 सालसा च विलम्बी च कृमिरुक्पाण्डुकामलाः ॥
 हलीमकं रक्तपित्तं राजयक्ष्मा क्षतक्षयः ।
 कासो हिक्का तथा श्वासः स्वरभेदस्त्वरोचकः ॥
 छर्दिस्तृष्णा च मूर्च्छा च रोगाः पानात्ययादयः ।
 दाहाख्यस्त्वपरोन्मादोऽपस्मारोऽथानिलामयः ॥
 वातरक्तमुरुस्तम्भश्चामवातोऽथ शूलरुक् ।
 पक्तिजं शूलमानाहमुदावर्तोऽथ गुल्मरुक् ॥
 हृद्रोगो मूत्रकृच्छ्रं च मूत्राघातस्तथाश्मरी ।
 प्रमेहो मधुमेहश्च पिटिकाश्च प्रमेहजाः ॥
 मेदो दोषोदरः शोथो वृद्धिश्च गलगण्डकः ।
 गण्डमालापचीग्रंथिरर्बुदं श्लीपदं तथा ॥
 विद्रधिर्व्रणशोथश्च द्वौ व्रणौ भग्ननाडिकौ ।
 भगन्दरोपदंशौ च शूकदोषस्त्वगामयः ॥
 शीतपित्तमुदरश्च कोठश्चैवाम्लपित्तकम् ।
 विसर्पाश्च सविस्फोटाः सरोमन्त्यो मसूरिकाः ॥
 क्षुद्रास्यकर्णनासाक्षिशिरः स्त्रीबालकामयाः ।
 विषं चेत्ययमुद्देशः संग्रहेऽस्मिन् प्रकीर्तितः ॥

Under consideration are Jvaram, Adisaaram, Grihani, Archas, Ajeernam, Vishoochika, Krimi rogam, Paandu rogam, Kaamaala, Haleemakam, Rakhapitham, Raajayashmavu, Kshya rogam, Kaasam, Hikka rogam, Swara rogam, Swarabhedam, Arochakam, Chardhi, Trishna, Moorcha. Paanaathyayam, Daaham Unmaadam, Apasmaa-

ram, Vaatha rogam, Vaatharaktham, Oorusthambham, Aamavaatham, Shoolrogam, Parinaamashoolam, Aanaaham, Udaavartham, Gun-mam, Hridrogam, Moothrakrischam, Moothraa-ghaadham, Ashmiri, Prameham, Madhumeham, Pramehapidaka, Medha rogam, Udara rogam, Shodham, Vriddhi, Galagantam, Gandamaala, Apachi, Granthi, Arbhudam, Shleepaadham, Vishradhi, Vranashodham, Bhagnavranam, Naadivranam, Bhagantharam, Upadamsham, Shukladosham, Thwak rogam, Sheetha pitham, Udham, Kotam, Amlapitham, Visarppam, Vispotam, Romaandiyam, Masoorika, Kshudra rogam, Mukha rogam, Karna rogam, Naasa rogam, Akshi rogam, Siro rogam, Sthree rogam, Baala rogam and Visham.

निचस्थितस्य भानोर्दशाक्षिनाशं ज्वारं शिरोरोगम् ।

बन्धनमत्यध्वरुजः कुष्ठस्य च दर्शनं चिह्नम् ॥

Loss of sight, Fever, brain diseases, Leprosy, Adhvagamanam and arrest are likely during the *dasas of a debilitated Sun or weak Moon*.

सुहृद्वन्धुसमायोगो भुनिमित्ते कलिर्भवेत् ।

देहपीडा ज्वरो व्याधिः शिखिमध्यगते बुधे ।

Separation from the near and dear, land related quarrels, Fever and ill health are likely during the *Budha subperiod of Kethu dasa and Rahu subperiod of Saturn dasa*.

For relief from the afflictions related to concerned planets, prescribed propitiation in the form of chanting (japa), worship (pooja) etc should be undertaken.

जन्मान्तरकृतं पापं व्याधिरूपेण बाधते ।

तच्छांतिरौषधैर्दानैर्जपहोमसुरार्चनैः ॥

Sinful actions in the previous births (poorva janma karma) visit us as diseases and afflictions in the present birth. Medicines, chanting (japa), giving of alms, homa and worship, will remedy the situation.

For diseases identified with a *debilitated Sun*, mitigation can be sought by chanting the mantra beginning "Aagikrishnena", gift of a cow, and homa with twigs of Calatropis (Erukka).

मनःशिलैलासुरदारुकुंकुमैरुशीरयष्टीमधुपद्मकान्वितैः ।

सताग्रपुष्पैर्विषमस्थिते रवौ शुभावहं स्नानमुदाहृतं बुधैः ॥

According to the learned, bathing in water boiled with Manayola, Cardomom, Devthaaram, Kumkum, Irattimathuram, Raama-cham, Pathumukham, and Hibiscus flower will help in ailments, associated with a *badly positioned Sun*,

A paste made of the same ingredients applied to the body, followed by a bath, will also give relief. So will wearing a coral.

Conditions related to a weak Moon, can be overcome, by chanting the mantra starting, "Imam Deva", homa with plash twigs (samithi) and gift of a conch.

पञ्चगव्यगजदानविमिश्रैः शंखशुक्तिकुमुदस्फटिकैश्च ।

शीतरश्मिकृतवैकृते हितं स्नानमेतदुदितं नृपतीनाम् ॥

Royalty suffering from Fever associated with a *weak Moon*, should take bath in water boiled with Panchagavyam (a mixture of cow's urine, cowdung, milk, curd and ghee), Conch, Quartz crystal (Spatikam), and elephant's Madha Jalam. They are advised to wear pearl and silver. When the condition is associated with *Budha subperiod in Kethu dasa*, chanting of mantra starting with, "Ulbhudtaswa", homa with samithi of Kadalaadi are prescribed. They are advised to wear and gift gold.

गोमयाक्षतफलैः सरोचनैः क्षौद्रशुक्तिभवमूलहेमभिः ।

स्नानमुक्तमिदमत्र भूभृतां बोधनाशुभविनाशनं बुधैः ॥

According to the learned, for Royalty, bath in water containing Gomayam, Akshatham, Nellikka, Gorochana, Honey, Pearl, Pushkara moolam and Gold is prescribed during the *subperiod of Budha in Kethu Mahadasa*. They should also wear Gold.

असिततिलाञ्जनलोध्रबलाभिः शतकुसुमाघनलाजयुताभिः ।

रवितनये कथितं विषमस्ये दुरितहृदाप्लवनं मुनिमुख्यैः ॥

In respect of Fever caused by a *badly positioned Saturn*. The sages prescribe, that the affliction can be mitigated with a bath in water, boiled with Kaarellu, Anjanakkal, Paachotti tholi, Sadhakuppa, Muthanga kizhangu and puffed rice. Harm done through thought and deed, in previous janmas, visits us as Fever, in the present birth. What follows is an account of the origin of Fever and its cure. *For relief, it is suggested that one should repeat "Jaatha Vedasa Manthra"*

108 times, do *Sahasra Kalasabhisheka* (ablution with thousand pots of water) for Shiva and undertake poor feeding.

ये पुनः क्रूरकर्माणः पापाः पिशुनचेतसः ।
 ते भवेयुः सदाशीतज्वरवन्तश्च तत्पराः ॥
 शान्तयेऽयुतसंख्याकं कुर्यात्तु प्रयतो जपम् ।
 जातवेदसमंत्रेण ब्राह्मणान् भोजयेत्ततः ॥
 सुरामांसोपहाराद्यैः कल्पं तत्र प्रशस्यते ।

Narrow minded people, and those who indulge in sinful acts, suffer from *Sheetha Jvaram* (janni, delirium) and will get cured by repeating 'Jaatha Vedasa Mantram' ten thousand times, in a state of purity of mind and body, along with *Sahasra Kalasabhishekam* for Vishnu and feeding a hundred poor. A paste (kalpam) of meat and alcoholic drinks could also be consumed by the patient. The procedures are to be followed, keeping in mind, what one can afford. For longstanding, chronic Fevers and *Ushna Jvaram*, prayers and *Kalasaabhishekam* for Shiva and in case of *Sheetha Jvaram*, *Kalasaabhisheka* for Vishnu, are prescribed.

नवकुम्भं समानीय मृन्मयं चात्रणं दृढम् ।
 लोहितं कर्णरहितं स्थापयेत्तण्डुलोपरि ॥
 तण्डुलानां परीमाणं द्रोणपंचकमिष्यते ।
 विशुद्धास्तण्डुला ग्राह्याः श्वेतवस्त्रेण वेष्टयेत् ॥
 मधुनाप्यथवाज्येन गुडशर्करयापि च ।
 तिलैः प्रपूरयेददिभर्यथा विभवतो नरः ॥
 श्वेतपुष्पैरर्घयेत्तं गन्धधूपैस्तथापरैः ।
 होमश्च पूर्ववत्कार्यः समिदाज्यघस्तृकटः ॥
 सुवर्णं च यथाशक्त्या ब्राह्मणाय निवेदयेत् ।
 तस्मै व्रतवते वृत्तश्रुतशीलाय सत्कृतम् ॥
 मन्त्रेणानेन विधिवत्पूजयित्वा ज्वरी नरः ।

Kumbha Dhanam is one of the remedies prescribed. A red mud pot, without cracks and holes, should be filled with ghee, jaggery, gingely, honey and water, as per one's capability and placed in a vessel

with a substantial quantity (60 kg) of rice, the Kumbham should be draped in white cloth, decorated with fragrant flowers and worshipped with scented pooja materials and frankincense. After a homa (pooja with a sacrificial fire) with oblations of ghee, rice pudding (paayasam) and samithis as prescribed in the scriptures, the Kumbham should be gifted to a learned brahmin, pure in spirit and body. Also prescribed, is a gift of gold as per one's mite. Repetition of the following mantra will relieve the patient of Fever forever.

महेश देवदेवेश देवदेव परात्पर ॥
 कुम्भेनानेन दत्तेन ज्वरः क्षिप्रं विनश्यतु ।
 एकान्तरं संनिपातं तृतीयं च चतुर्थकम् ॥
 पाक्षिकं मासिकं वापि संवत्सरिकमेव च ।
 नाशयेतां मम क्षिप्रं वासुदेवमहेश्वरौ ॥
 रोगमादौ परीक्षेत ततोऽनन्तरमौषधम् ।
 ततः कर्म भिषक्पश्चाज्ज्ञानपूर्वं समाचरेत् ॥

Treatment of Fevers is to be undertaken after proper investigation, diagnosis and testing of the medicines.

यस्तु रोगविशेषज्ञः कर्मभैषज्यकोविदः
 देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशया ॥

A skilled doctor who applies his knowledge of diseases and experience of treatment and who proceeds as adapted to the time and place, is bound to succeed.

आदावन्ते रुजां ज्ञाने प्रयतेत चिकित्सकः ।
 साध्यासाध्यविभावज्ञस्ततः कुर्याच्चिकित्सितम् ॥

At the outset, before starting any treatment, the doctor should decide, what is possible and what is beyond his capabilities.

विकारनामा कुशलो नैव हीयात्कदाचन ।
 न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥

As there is no disease without manifold symptoms, even if he is not able to name the particular disease, he should be guided by the symptoms. There is no need for him to feel ashamed, as the names of all prevalent diseases are not known, even today.

दर्शनस्पर्शनप्रश्नैर्व्याधेर्ज्ञानं त्रिधा मतम् ।
आयुरादिदृशा स्पर्शाच्छीतादिप्रश्नतोऽपरम् ॥

Sight, touch and questioning are the tools that the doctor uses to understand the patient's disease. The patient's looks help him estimate the age of the patient and touch tells him the temperature and the rest is ascertained by questioning.

कृच्छ्रोपायः सुखोपायस्त्रिविधः साध्य उच्यते ।
असाध्यो द्विविधो ज्ञेयो याप्यो यश्चाप्रतिक्रियः ॥

Diseases fall into two categories : common ones that are easy to treat and cure and critical ones which are to be tackled as per prescribed procedure.

याप्याः क्वचित्प्रकृत्यैव साध्या याप्या उपेक्षिताः ।
स्वभावाद्ब्याधयोऽसाध्याः केचित्केचिदुपेक्षिताः ॥

Simple maladies that are amenable to treatment and can be cured become intractable because of neglect.

साध्या याप्यत्वमायान्ति याप्याश्चासाध्यतां तथा ।
घ्नन्ति प्राणानसाध्याश्च नराणामक्रियावताम् ॥

Patients, who leave curable diseases untreated, face the prospects of the disease becoming unresponsive to treatment and becoming fatal.

जातमात्रश्चिकित्स्यस्तु नोपेक्ष्योऽल्पतया गदः ।
वह्निशत्रुविषैस्तुल्यः स्वल्पोऽपि विकरोत्यसौ ॥

As a disease that is left untreated, can spread like a forest wild-fire, poison or enemies, the earlier the treatment is started, the better for the patient.

व्याधेस्तत्त्वपरिज्ञानं वेदनायाश्च निग्रहः ।
एतद्वैद्यस्य वैद्यत्वं न वैद्यः प्रभुरायुषः ॥

Only that person qualifies to be called a doctor, who thoroughly understands the disease and relieves the patient's pain. However, he has no control over the longevity of the patient.

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः ।

या चिकित्सा विकाराणां कर्म तद्भिषजां मतम् ॥

The duty of the doctor is to relieve the patient's discomfort and pain whatever be the methodology he adopts.

यद्भूपयः शिखिसमीरवियदिभरेभिर्भूतैर्गुणैरपि च सत्त्वरजस्तमोभिः ।

त्वग्दोषधातुमलमर्माशिरादिभिश्च व्याप्तं वपुस्तनुभृतामिदमत्र रोगाः ॥

ते वातपित्तकफजास्त्रिविधा द्विधा वा

काये मनस्यपि च सन्त्यपरे नराणाम् ।

साध्याश्च ते क्वचिदपि प्रभवन्ति याप्याः

केचित्क्वचित्पुनरसाध्यतमाः प्रदिष्टाः ॥

एकैकदोषजनिता निरुपद्रवाश्च

दीप्तानलस्य च सदात्मवतश्च जन्तोः ।

वित्तान्वितस्य च रुजः सदुपक्रमेण

साध्या भवन्ति विषजामचिरोद्गताश्च ॥

ये यावदेव भिषजामगदप्रयोगा-

स्तावत्प्रशांतिमुपयान्त्यगदैर्विना ये ।

प्रादुर्भवन्ति च पुनः सहसा हि दोषा-

स्तादृग्विधाः स्युरिति याप्यतमा गदास्ते ॥

ये कर्मजाऽसह भवन्ति शरीरिणां ये

ये च त्रिदोषजनिताश्चिरकालजा ये ।

सोपद्रवाश्च्युतधनस्य च ते गताग्ने-

रुद्रा गदा गदवतामगदैर्न गम्याः ॥

The five basic elements of fire, air, water, earth and ether, the three doshas of Pitham, Vaayu and Kabham and the three Gunas of Uthamam, Rajas and Tamas, accumulated metabolic wastes, the vital and vulnerable spots and the head inclusive of the brain, collectively go to make up the body. Diseases result from an imbalance of the humours (doshas) in the body, either due to excess or deficiency in one or in a permutation and combination of two of them or all three of them.

कर्मप्रकोपेण कदाचिदेके दोषप्रकोपेण भवन्ति चान्ये ।

तथापरे प्राणिषु कर्मदोषप्रकोपजाः कायमनोविकाराः ॥

Diseases of the body or mind can be the result of imbalance of the humours or due to sins in the past births (Karma) or due to both.

जठरगुदजोन्मादापस्मृत्यसृगुत्सृतिपंगुता-

श्रुतिविकलतावाग्बैकल्यप्रमेहभगंदराः ।

प्रदरपवनव्याधिश्चित्रक्षयक्षणांधता-

तिमिरवदनघ्राणाशौंसि श्वयथुविपचीव्रणाः ॥

वल्मीककाकिणिकशंखकपुण्डरीकरक्तार्बुदव्रणविसर्पवपुःप्रकम्पाः ।

पक्षाभिघातगलगण्डगलग्रहाश्च दण्डापतानकसमीरणशोणिताद्याः ॥

दन्तामयाः स्युरपरद्रविणापहारगुर्वङ्गनागगन विप्रवधादिभिर्ये ।

दुष्कर्मभिस्तनुभृतामिह कर्मजास्ते नोपक्रमेण भिषजामुपयान्ति सिद्धिम् ॥

Killing of a brahmin, illicit relationship with the guru's wife, avarice leading to taking possession of others' belongings and such other sinful acts, result in the manifestaion of diseases like Udaravyaadhi, Archas, Unmmadam, Apasmaaram, Asringdaram, Pangathvam, Badhiratha, Mookathvam, Prameham, Bagantharam, Pradaram, Vaatha rogam, Shwithrakam, Kshayam, Maalakkanna, Thimiram, Vadana rogam, Naasarshas, Mundiveekkam, Apachivranam, Shleepadam, Kaakani, Shankakam, Pundareekam, Rakthavaatham, Arhatham, Vrna rogam, Visarpam, Grithakambam, Takshagaatham, Galagantam, Galagraham, Dandaapathaanakam and Vaathashonitham.

दानैर्दयाभिरपि च द्विजदेवतागो गुर्वर्चनप्रणतिभिश्च जपैस्तपोभिः ।

इत्युक्तपुण्यनिचयैरपचीयमानाः प्रकपापजा यदि रुजः प्रशमं प्रयान्ति ॥

Such diseases can be mitigated by good deeds like worship of brahmnins, Gods and demi Gods (devas), the Cow and teachers (gurus), repeating the holy name (japa), homas (worship with a sacred fire), penance and austerities.

स्वहेतुदुष्टैरनिलादिदोषैरुपस्तुतैः खेषु परिस्खलाद्भिः ।

भवन्ति ये प्राणभृतां विकारास्ते दोषजा भेषजसिद्धिसाध्याः ॥

Habits that are contraindicated can, lead to diseases related to imbalance in Vaatha humour and these can be controlled by treatment.

दानादिभिः कर्मभिरौषधीभिः कर्मक्षये दोषपरिक्षये च ।

सिध्यन्ति ये यत्नवतां कथंचित्ते कर्मदोषप्रभवा विकाराः ॥

Good deeds like gifts and alms, can *mitigate the evil effect of sinful deeds*, to a certain extent and imbalance in humours can be treated beneficially, with medicines.

दोषप्रदेशवलकालविकारसत्त्वसात्म्यौषधानलवयः प्रकृतीः परीक्ष्य ।

नानाप्रकारपवनादिगदातुराणामुक्तं चिकित्सितमिदं न तु कर्मजानाम् ॥

Vaatha diseases associated with past evil deeds, need to be treated keeping in mind, the time, place, imbalance in humours, the disease, the strength and state of health, physique and age, metabolic strength of the patient, the balanced diet he is consuming and the appropriate medicines.

वातादयः पूर्वमुदाहृता ये दोषाः शरीरेषु शरीरिणां हि ।

वातस्त्वधस्ताद्वपुषश्च मध्ये पित्तं कफश्चोर्ध्वमिति स्थितास्ते ॥

All doshas are uniformly distributed in the body but **Vatham**, **Pitham** and **Kapham** are respectively involved in the **affectations of the lower portion of the body and limbs**, the middle portion (abdomen) and the thoracic region.

रसश्च रक्तं पिशितं च मेदस्त्वस्थीनि मज्जात्वथ शुक्रमेते ।

स्युर्धातवः सप्त मलास्तथैव विष्णुमूत्रमुख्या मुनिभिः प्रदिष्टाः ॥

According to the saints, the **seven elements (Dathus)** viz body fluids like lymph and plasma, rasam, blood, flesh, fat, bones and marrow, semen and the waste matter meant to be excreted like sweat, urine and faeces go to make up the body.

दोषेषु धातुषु मलेषु समेषु सत्सु सात्म्यं भवेदिह नृणामसमेष्ट्वसात्मयम् ।

यस्मादतस्समतया प्रयतेत तेषामेतच्चिकित्सितरहस्यमुदाहरन्ति ॥

When the gunas, the elements, and the waste matter meant to be excreted, are in the correct proportion, the body will be in harmony. When this proportion is disturbed, disharmony results. **The secret of treatment and medication is to restore balance and harmony.**

नाभेरधः प्रसृतयो दश यांत्यधस्तादूर्ध्वगताः प्रसृतयो दश तद्वदेव ।

द्वे द्वे शिरे प्रवितते प्रसृते च तिर्यग्युक्ता चतुर्भिरिति विंशतिरत्र काये ॥

Lying spread below the navel, are ten vessels (Sira) and travelling out from there are another ten which along with four horizontal vessels, complete the network.

द्वादशभिर्द्विगुणाभिरमूभिर्व्याप्तमिदं नृशरीरमशेषम् ।

आभिरमी कफपित्तसमीराः स्वैर्वपुषि प्रसरन्ति शिराभिः ॥

The humours flow through these twenty four vessels distributed all over the body.

आसां च सूक्ष्मसुषिराणि शतानि सप्त युक्तानि तैरसकृदन्नरसैर्वहद्भिः ।

आप्यायते वपुरिदं हि नृणाममीषामंभः स्रवद्भिरिव सिंधुशतैः समुद्रः ॥

This system of vessels has 107 capillaires and nutrition flows through this system like rivers flowing into and enriching the ocean.

आपादतः प्रभृतिगात्रमशेषमेषामामस्तकादपि च नाभिभुवस्तनेन ।

एतन्मृदंग इव चर्मचयेन नद्धं सम्यङ्नृणामिति शिराशतसप्तकेन ॥

The organs of the body from head to feet are strung together by these 700 vessels, like the Mridangam (percussion instrument) kept in tuned tension, by leather thongs.

तेनानुगम्य च पुरैतदनेन दोषाः कुर्वन्ति कायकुपिताः पवनादयोऽमी ।

रोगानशेषवपुषि त्वथवार्धकाये शाखासु चार्कवदथावयवान्तरेषु ॥

Any imbalance or disproportion in the Doshas which keep flowing through this system, results in a disease.

भूतानि कर्माणि च दोषधातुमलास्तथा सप्तशिराशतानि ।

प्रोक्तानि मर्माणि च हृद्गुदं च नाभिस्त्विति त्रीण्यपरैः किमुक्तैः ॥

Present in the body are the five primary elements (Pancha Bhootas), the doshas, the chemical elements, the 700 vessels, the heart, the anus and navel and karma.

वातस्य पित्तस्य कफस्य वापि विकारिणां कायवतां हि काये ।

प्रकोपहेतुः कुपितस्य लिगं चिकित्सितं चेति निरूपणीयम् ॥

The human body, given to emotions, is suffused with the

humours and gets ill. When there is imbalance and disharmony in them. Narrated below are the symptoms, the causes and treatment for such conditions.

रूक्षोस्तिक्तैः कषायैः कटुभिरनशनैर्वेगसंधारणैश्च ।
 व्यायामैश्च व्यवायैः प्रतरणबलवद्विग्रहेर्जागरैश्च ।
 श्यामानीवारकंगुप्रभृतिभिरशनैरुल्लसद्भिः पयोदै-
 रन्ते जीर्णे च जंतोरभिभवति तनौ मारुतस्य प्रकोपः ॥

Disharmony in the Vatha humour results, when the weather is bright and at the time when the food is completely digested, from experimenting with strong Kashaayams, which counteract the three doshas, starvation, suppressing elimination of waste matter like urine and faeces, exercise, sexual encounters, massage by a stronger person, consumption of the lesser grains like Chaama, Varinella, Thinaï and Kezhveragu (raagi).

कट्वम्लोष्णविदाहितीक्ष्णलवणक्रोधोपवासातप-
 स्त्रीसंपर्कतिलातसीदधिसुराशुक्लारनालादिभिः ।
 भुक्ते जीर्यति भोजने च शरदि ग्रीष्मे सति प्राणिनां
 मध्याह्ने च तयार्घरात्रिसमये पित्तप्रकोपो भवेत् ॥

Excess bile results from the consumption of things that are hot (like chillies), sour, salatisht or are irritants. It can also result from excess anger, sunlight, fasting, indulgence in sex, consuming Agathicheera, gingely, curd, alcoholic drinks, Chutthapuli and gruel water. As regards the time of occurrence are mentioned : while consuming food or as digestion begins, autumn and summer, afternoon and midnight.

गुरुमधुरातिशीतदधिदुग्धनवान्नपय-
 स्तिलविकृतीक्षुभक्ष्यलवणातिदिवाशयनैः ।
 समविषमाशनाद्यःशयनपायसपिष्टकृतै-
 रपि च कफः प्रकुप्यति मधौ दिवादिषु च ॥

Excess Kapha results from the consumption of food, that is difficult to digest, sweets, things that cool the body excessively, curd, milk, cooked new rice, gingely rice, sugarcane, excess day-time sleep-

ing, Shamasanam, Vishamasanam, Adhyasanam, porridge and pudding (payasam), puttu (snack made of rice and coconut). The spring and early morning are the season and time, when this vital energy becomes excess.

इति प्रकोपकारणैः प्रकोपमेत्य सर्वगाः ।

समीरणादयस्तनौ रुजः सृजन्ति जन्तुषु ॥

Due to excess intake of such harmful materials the three vital energies get unbalanced, leading to diseases.

वातपित्तकफकोपकारणं सूचितं यदिह सूत्रसङ्ग्रहे ।

प्रोच्यते तदिह साम्प्रतं मया रुक्परीक्षणमनेन कारयेत् ॥

How and why such imbalances occur, leading to illness, has already been described, to help understand diseases.

दृशि सिरसि च शङ्खे श्रोत्रनेत्रान्तरेषु

भुविहृदि हनुमन्यास्कन्धमूर्ध्निर्धिसन्धौ ।

रुगतिनिशि दिवात्मा स्यादकस्मात्प्रशान्ता

भवति हि क्षुजजङ्घास्तब्धसङ्कोचता च ॥

कटिविटपयकृत्सु क्लोम्नि च प्लीहिनि पृष्ठे जठरवृषणवक्षः कुक्षिकक्षान्तरेषु ।

प्रसरति गुरुशूलं नाभिवस्तिस्तनेषु त्रिकवलिगुदगुह्योपान्तपक्षद्वयेषु ॥

वदनविरसता स्याद्वर्चसः कर्कशत्वं

भवति वपुषि काश्यं रात्रिनिद्रानिवृत्तिः ।

त्वचि च परुषता स्यात्स्याच्च वैषम्यमग्ने-

रिति पवनविकारे लक्षणं प्रोक्तमेतत् ॥

Pain in the eyes, inner ear, head, chest, heart, back of neck, the medullar region, throat, excruciating during night and less for no apparent reason, during day time, restricted movement of ankles and arms, cramps, pain in the waist, liver, spleen, back, stomach, forehead, armpit, arms, breast, sides of the chest, buttocks, anus and face, tastelessness, constipation emaciation, sleeplessness at night, rough skin, digestive problems are all symptoms of the vital energy Vatham, being in imbalance.

भ्रममदमुखशोषस्वेदसन्तापमूर्च्छा
 मुखनयनखत्वङ्मूत्रविट्पीतता च ।
 प्रलपनमतिसारश्चारुचिश्च ज्वरश्च
 तृडतिशिशिरतेच्छा पित्तरोगस्य लिङ्गम् ॥

The symptoms of excess Pitha are a confused bewildered mind, blabbering, a drawn tired face, haughtiness, sweating, heat in the body, dizziness, yellow tinge in the face, eye, nails, neck, skin, urine and faeces, dysentery, tastelessness, excessive thirst and a craving for cold things.

अंगस्य गौरवमपाटवमन्तरंगहृत्वलेशता च हृदयस्य मुखप्रसेकाः ।
 आलस्यमास्यमधुरत्वमकाण्डकण्डूरापीतता नमनयोरतिरोमहर्षः ॥
 प्रज्ञाप्लुतिर्वमथुपीनसकासनिद्रा तन्द्रादयश्चुलुचुलायनमुल्बणं च ।
 स्यादोष्ठकण्ठरसनारदमूलतालुघ्राणेक्षणश्रवणशङ्कुलिकान्तरेषु ॥
 श्लेष्मोद्भवे भवति लिंगमिदं विकारे संसर्ग ।
 जेषु च भवेगदेषुद्विवदोषम् ।
 जन्तोरिदं पवनपित्तकफप्रकोपे लिंगं
 त्रिदोषजरुजि प्रविभज्य योज्यम् ॥

The symptoms for imbalance in the vital energy of Kapha, are a feeling of heaviness in the body, lack of digestive power, heart-burn, excessive salivation, leathargy, sweet taste in the mouth and itching all over the body without reason, anaemic eyes, horripilation (goose pimples) (Romaancham), dull thinking, sleepiness and lethargy, pins and needles (pain) in the lips, neck, tongue, gums, the sole of the feet and the palm of the hands, nose, eyes and inner ears.

When two or more of the vital energies get out of balance, the results will be mixed and complex.

तत्र तावदनिलस्सममेति स्नेहवस्तिपरिषेकनिरूहः ॥
 भुक्तमात्रवलदेन नराणामोदनेन सुदुमांसरसेन ॥

Treatment for Vaatha imbalance, consists of oil bath, enema, light non-vegetarian food in conformity with the patient's physique and in addition, moistening of the body.

द्राक्षया त्रिफलया त्रिवृता च स्त्रं सनेन रुधिरसु तिभिश्च ।

सर्पिषा च पयसा सितया च स्वादुना भवति पित्तनिवृत्तिः ॥

Excess Pitha can be treated with consumption of dried Grapes, Tribhala, Trikolpakkonna, ghee, milk, sugar, sweet materials and blood letting.

लंघनेन वमनेन यवान्नप्राशनेन शिरसश्च विरेकैः ।

कट्फलादिकवलैरहिमाभिश्चादिभिरत्र शममेति कफश्च ॥

Ritual starvation (upavaasam), vomiting, measured food, Kalbaladhikabalam, hot water and getting the hair cut short, serve to mitigate imbalance in the vital energy of Kapha.

दक्षापमानसंकुच्छरुद्रनिःश्वाससम्भवः ।

ज्वरोऽष्टधा पृथग्द्वन्द्वसंघातागन्तुजः स्मृतः ॥

Siva got angered with Daksha, who ill-treated Daakshaayani, Siva's consort and **Fever is traced back to Siva's angered breath**. It is of the following **eight varieties** viz three Fevers associated with the imbalance in the three vital energies of Vaatha, Pitha and Kapha, and three more arising from the imbalance of the combinations of any two of these vital energies and typhoid and intermittent Fever.

मिथ्याहारविहाराभ्यां दोषा ह्यामाशयाश्रयाः ।

बहिर्निरस्य कोठार्ग्निं ज्वरदाः स्यूरसानुगाः ॥

The three doshas, incorrect and irregular food, entering through the stomach and the system, ignoring the metabolic or digestive fire and reaching the fluids and elements of the body cause Fever.

स्वेदावरोधः सन्तापः सर्वांगग्रहणं तथा ।

युगपद्यत्र रोगेषु स ज्वरो व्यपदिश्यते ॥

A combination of lack of perspiration, high temperature, stiffness and pain in the body, are **symptomatic of Fever**.

श्रमोऽरतिर्विवर्णत्वं वैरस्यं नयनप्लवः ।

इच्छाद्वेषो मुहुश्चापि शीतवातातपादिषु ॥

जृम्भांगमर्दो गुरुता रोमहर्षोऽरुचिस्तमः ।

अग्रहर्षश्च शीतं च भवन्त्युत्पत्स्यति ज्वरे ॥

The following symptoms herald the onset of Fever: Shivering, weakness of the senses, including the eyes, disinterest in food, restlessness, body being off-colour, bitterness in the mouth, watering of the eyes, craving and dislike for cold, breeze and sunlight at different times, yawning, wringing pain and a feeling of heaviness in the body, tastelessness, goose pimples, feeling of clouded sight, unhappiness and a feeling of coldness.

वेपथुर्विषमो वेगः कण्ठोष्ठमुखशोषणम् ।
निद्रनाशः क्षवः स्तम्भो गात्राणां राक्षमेव च ॥
शिरोहृद्ग्रात्ररुग्बक्त्रवैरस्यं गाढविट्कता ।
शूलाध्माने जृं भणं च भवन्त्यनिलजे ज्वरे ॥

Shivering, lethargy, dryness of the neck, lips and face, sleeplessness, sneezing, high temperature and pain in the body, head and chest, tastelessness, constipation, stomach ache, yawning and bloated abdomen are symptomatic of Fever caused by **imbalance in the vital energy of Vaatham**.

वेगस्तीक्ष्णोऽतिसारश्च निद्राल्पत्वं वमिस्तथा ।
कण्ठोष्ठमुखनासानां पाकः स्वेदश्च जायते ॥
प्रलापो वक्त्रकटुता मूर्च्छा दाहो मदस्तृषा ।
पीतविष्मूत्रनेत्रत्वपैतिके भ्रम एव च ॥

Fever spreading rapidly through the system, Dysentery, reduced sleep, vomiting, a feeling of heat and watering in the throat, nose and buccal cavity, burning sensation in the mouth, yellowish tinge in the eyes, urine and faeces and a feeling of intoxication (Madham) are the symptoms of Fever resulting from **imbalance of the vital energy of Pitha**.

स्तमित्यं स्तिमितो वेगश्चालस्यं मधुरास्यता ।
शुक्लमूत्रपुरीषत्वं स्तम्भस्तृप्तिरथापि च ॥
गौरवं शीतमुत्क्लेदो रोमहर्षोऽतिनिद्रता ।
स्रोतोरोधो रुगल्पत्वं प्रसेको बहुमूत्रता ॥
नात्युष्णगात्रता छर्दिलालास्रावोऽविपाकता ।
प्रतिश्यावोऽरुचिः कासः कफजेऽक्ष्णोश्च शुक्लता ॥

Symptoms of Fever related to imbalance of Kapha are listed below: Lethargy, low grade Fever, excessive salivation, sweetness in the mouth, white coloured urine and faeces, patient inactive, a feeling of dislike, heaviness of the body, feeling of cold, heart burn, goose pimples, heavy sleep, mild headache, excessive urination, less heat in the body, vomiting, weak digestion, dripping nose, drooling, distaste, cough, watering of the eyes and slow obstructed flow of the fluids of the body.

तुष्णा मूर्च्छा भ्रमो दाहः स्वप्ननाशः शिरोरुजः ।

कण्ठास्यशोषो वमथू रोमहर्षोऽरुचिस्तमः ॥

पर्वभेदश्च जृम्भा च वातपित्तज्वराकृतिः ।

Symptoms of Vaatha Pitha Fevers are as follows: Thirst, loss of consciousness, delusions, pain all over the body, dryness of throat and mouth, vomiting, goose pimples, loss of taste, a feeling of eyes getting clouded and of darkness, splitting pain in the limbs and joints, and yawning.

स्तैमित्यं पर्वगां भेदो निद्रा गौरवमेव च ॥

शिरोग्रहः प्रतिश्यायः कासः स्वेदप्रवर्तनम् ।

सन्तापो मध्यवेगश्च वातश्लेष्मज्वराकृतिः ॥

Symptoms of Vaatha Kapha Fevers are listed below: Difficulty in movements, splitting pain in limbs and joints, stiffness of the body, sleeplessness, stiff neck, dripping nose, cough, restlessness, heat in the body, sweatlessness and moderate Fever.

लिप्ततिकृतास्यता तंद्रा मोहः कासोऽरुचिस्तृषा ।

मुहुर्दाहो मुहु शैत्यं श्लेष्मपित्तज्वराकृतिः ॥

Symptoms of Kapha Pitha related Fevers are given below: Stickiness in the buccal cavity, bitter taste in the mouth, lethargy, swooning, constant need to clear the throat and cough, tastelessness, thirst and alternate feelings of heat and cold.

क्षणे दाहः क्षणे शीतमस्थिसन्धिशिरोरुजः ।

सत्त्वावे कलुषे रक्ते निर्भुग्ने चापि लोचने ॥

सस्वनी सरुजो कण्ठः शुकैरिवावृतः ।
 तन्दा मोहः प्रलापश्च काशः श्वासोऽरुचिर्भ्रमः ॥
 तद्वच्छीतं महानिद्रा दिवा जागरणं निशि ।
 सदा वा नैव वा निद्रा महास्वेदोऽति नैव वा ॥
 गीतनर्तनहास्यादिविकृतेहाप्रवत्तनम् ।
 परिदग्धा खरस्पर्शा जिह्वा स्रस्तांगता परम् ॥
 ष्ठीवनं रक्तपिस्य कफनोन्मिश्रितस्य च ।
 शिरसो लुण्ठनं तृष्णा निद्रानाशो हृदि व्यथा ॥
 स्वेदमूत्रपुरीषाणां चिराद्दर्शनमल्पशः ।
 कृशत्वं नातिगात्राणां सततं कंठकूजनम् ॥
 कोष्ठानां श्यावरक्तानां मंडलानां च दर्शनम् ।
 मूकत्वं स्रोतसां पाको गरुत्वमुदरस्य च ।
 चिरात्पाकश्च दोषाणां सन्निपातज्वराकृतिः ॥

Typhoid can be recognised by the following symptoms:

Alternate feeling of heat and cold, pain in the bones and joints, head-ache, eyes drooping, red and watering, fixed stare, earache, gasping, obstruction in the throat as if a paddy grain is stuck there, lethargy, unconsciousness, blabbering, difficult breathing and cough, taste-lessness, delusions, feeling of cold, sleeplessness at night and excessive sleepiness during the day time, either constantly sleepy or no sleep at all, either extreme sweating or no sweat at all, a tendency to mischief - suddenly breaking out into singing, dancing or laughing, hot and dry tongue, a feeling that the joints will come apart, sputum of bile blood and phlegm, dizziness, thirst, sleeplessness, pain in the chest, slow and scanty formation of sweat, urine and faeces, no loss of weight, scratchy throat, black and red round splotches on the body, difficulty in speaking, heat in the nerves (Narambu), heavy stomach. Negligence will lead to increased severity of the symptoms.

दोषे प्रवृद्धे नष्टेऽग्नौ सर्वसंपूर्णलक्षणः ।
 सन्निपातज्वरोऽसाध्यः कृच्छ्रसाध्यस्ततोऽन्यथा ॥
 सप्तमे दिवसे प्राप्ते दशमे द्वादशेऽपि वा ।
 पुनर्नर्घोरतरो भूत्वा प्रशमं याति हन्ति वा ॥

पित्तकफानिलवृद्ध्या दशदिवसद्वादशाहसप्ताहात् ।
 हन्ति विमुञ्चति पुरुषं त्रिदोषजो धातुमलपाकात् ॥
 सप्तमी द्विगुण यावन्नवम्येकादशी तथा ।
 एषा त्रिदोषमर्यादा मोक्षाय च वधाय च ॥

Symptoms of typhoid amenable to treatment and not so amenable. With the symptoms listed being severe, accompanied by weakening of the digestive power, the prognosis is that it will not be amenable to treatment. If not, it will be amenable to treatment. After the lapse of 7, 10 or 12 days of Fever, either it will subside or the patient will die.

Fever caused by imbalance in the three vital energies will subside when harmony is restored between the vital elements and wastes.

In sage Agnivesh's opinion, Fevers resulting from Vaatha, Pitha and Kapha, respectively run a course of 14, 18 and 22 days, at the end of which either the Fever will subside or the patient will die.

सन्निपातज्वरस्यांते कर्णमूले सुदारुणः ।
 शोथस्संजायते तेन कश्चिदेव प्रमुच्यते ॥

One school of thought holds that, in the **last phase of typhoid** there may be a fluid filled lump in the inner ear and this is often a sign of recovery.

ज्वरस्य पूर्व ज्वरमध्यतो वा ज्वरान्ततो वा श्रुतिमूलशोथः ।
 क्रमादसाध्यः खलु कृच्छ्रसाध्यः सुखेन साध्यो मुनिभिः प्रदिष्टः ॥

According to the ancient sages, such a lump appearing in the first phase is untreatable, one appearing in the middle phase is partially treatable and the one appearing in the last phase is easily treatable.

त्रयः प्रकुपिता दोषा उरःस्रोतोऽनुगामिनः ।
 आमानुबद्धा ग्रथिता बुद्धीन्द्रियमनोगताः ॥
 जनयन्ति महाघोरमभिन्यासज्वरं दृढम् ।
 स्वस्तन्नेत्रे प्रसुप्तिश्च न चेष्टां काञ्चिदीहते ॥
 न च दृष्टिर्भवेत्तस्य समर्था रूपदर्शने ।
 न त्राणरसनास्पर्शाञ्छब्दान्या नैव बुध्यते ॥

शिरश्च लुब्धतेऽभीक्ष्णमाहारं नाभिनन्दति ।।

कूजते तुद्यते चैव परिवर्तनमीहते ।।

अल्पं प्रभाषते किञ्चिदभिन्यासः स उच्यते ।।

Symptoms of Abhinyaasa: Disharmony of the vital energies, which enter the fenestra of the thorax and the accompanying indigestion affects the brain, five senses and the mind, resulting in the virulent disease of Abhinyas. Such a patient exhibits drooping eyes tending to close, extreme sleepiness, total weakness of the body leading to inertia, weakness of sight, smell, touch, hearing and taste, dizziness and loss of appetite, tends to groan loudly, has a tendency to hurt one's own body, makes attempts to get up and run, and does minimal talking. If all these symptoms are manifested, the prognosis is death of the patient.

सन्धिगश्चान्तकरचैवरुग्दाहश्चित्तविभ्रमः ।

शीताङ्गस्तन्द्रिकः प्रोक्तः कण्ठकुब्जश्च कर्णकः ।।

विख्यातो भुग्ननेत्रश्च रक्तप्लीवी प्रलापकः ।

जन्मकश्चेत्यभिन्य सः सन्निपातास्त्रयोदशाः ।।

The **thirteen types of Typhoid** that have been identified are as follows: Sandhikam, Andhakam, Rughdaham, Chittavibrhamam, Seethaangam, Thanthrikam, Kandhakupjam, Karnakam, Bugna Nethram, Rakhthashteevi, Pralaapakam, Gihvakam and Abhinyaasam.

अभिघाताभिषङ्गभ्यामभिचाराभिशापजः ।

आगन्तुर्जायिते दोषैर्यथास्वन्तं विभावयेत् ।।

श्यावास्यता विषकृते तथातीसार एव च ।

भक्तारुचिः पिपासा च तोदश्च सह मूर्च्छया ।।

औषधीग्धजे मूर्च्छा शिरोरुग्धमथुस्थता ।

कामजे चित्तविभ्रंशस्तन्द्रालस्यमभोजन्म् ।।

हृदये वेदना चास्य गात्रं च परिशुष्यति ।

भयात्प्रलापः शोकाच्च भवेत्कोपाच्च वेपथुः ।।

अभिचाराभिशापाभ्यां मोहस्तृष्णा च जायते ।

भूताभिषंगादुद्वेगो हास्यं रोदनकम्पने ।।

कामशोकभयाद्वायुः क्रोधात्पित्तं त्रयो मलाः ।

भूताभिषंगात्कृष्यंति भूदसामान्यलक्षणाः ॥

Aaghanduga jvaram or **intermittent Fever** is caused by Abhigaatham, Abhishankam, sinful deeds and curses. Diagnosis in such cases. depends upon the degree of imbalance of the vital energies.

In intermittent Fever due to toxicity there will be shivering, Dysentery, bluishness of the face, loss of taste, wringing pain in the limbs. unconsciousness and thirst. in Fevers resulting from

(i) **smelling drugs** (medicines), there will be unconsciousness, headache and vomiting.

(ii) **excess desire**, there will be laziness and lethargy and a lack of desire for food (loss of appetite)

(iii) **fright**, there will be sweating,

(iv) **sinful deeds** and curses, there will be unconsciousness and thirst

(v) **possession by evil spirits**, there will be pain, bewilderment, loud groaning, shivering and a tendency to jocularity.

(vi) **desire, sorrow and fear**, pitha will be in disharmony and in cases of possession by evil spirits all three doshas will be in disharmony.

द्वोषोल्पो हितसम्भूतो ज्वरोत्सृष्टस्य वा पुनः ।

धातुमन्यतमं प्राप्य करोति विषमज्वरम् ॥

Vishama Jvaralakshanam or **symptoms of acute Fevers**: Irregular habits in the recovery period after a Fever, can change mild disharmony in the vital energies into severe disharmony. This reaches and enters one of the vital fluids or elements, resulting in acute Jvara. Depending on the **differences in duration, climate and the speed of onset**, these are called **Vishama Jvaras**.

सन्ततो रसरक्तस्थास्ततो रक्तधातुगः ।

भिषजा स च विज्ञेयस्सोऽन्येद्युः पिशिताश्रितः ॥

मेदोगतस्तृतीयेऽह्ने त्वस्थिमज्जागतः पुनः ।

कुर्याच्चतुर्थकं घोरमन्तकं रोगसंकरम् ॥

The section for acute (Vishama) Jvara identifies five types viz. Sandhatham, Sathatham, Anvedhue, Thritheeyakam and Chaturthakam which respectively manifest in the vital fluids and blood, flesh and muscles, fat (Medhas) and bones and marrow. The last mentioned type viz that which manifests in the bones and marrow is a virulent type, that coexists with many other diseases and may prove fatal.

सप्ताहं वा दशाहं वा द्वादशाहमथापि वा ॥
 सन्तत्या यो विसर्गी स्यात्सन्ततस्स निगद्यते ॥
 अहोरात्रे सन्ततको द्वौ कालावनुवर्तते ॥
 अन्येद्युष्कस्त्वहोरात्रमेककालं प्रवर्तते ॥
 तृतीयकस्तृतीयेऽह्नि चतुर्थेऽह्नि चतुर्थकः
 दिनद्वयमतिक्रम्य प्रत्येति स चतुर्थकः
 केचिद्भूताभिषंगोत्थं वदन्ति विषमज्वरम्
 कफपित्तात्रिकग्राही पुष्टं वातकफात्मकः
 वातपित्ताच्छिरोग्राही त्रिविधः स्यात्तृतीयकः ॥
 चातुर्थको दर्शयति प्रभावं द्विविधं ज्वरः
 जङ्घाभ्यं श्लैष्मिकः पूर्वं शिरसोऽनिलसन्भवः
 विषमज्वर एवान्यश्चातुर्थकविपर्ययः
 स मध्ये ज्वरयत्यह्नि आद्यन्ते च विमुञ्चति
 तत्र द्वयहं ज्वरयति दिनमेकं तु मुञ्चति
 नित्यं मन्दज्वरो रुक्षः शून्यः कृच्छ्रेण सिध्यति ।
 स्तब्धांगः श्लेष्मभूयिष्ठो भवेद्वातबलासकी
 प्रलिम्पन्निव गात्राणि धर्मेण गौरवेण वाः
 मन्दज्वरो विलेपि च स शीतः स्थात्प्रलेपकः ॥

Duration of acute Fever (Vishama Jvaram). Sudden onset Fever has a duration of 7, 10 or 12 days. Intermittent Fever goes up and down many times, a hundred times, between night and day. In Anvedhue Jvaram the intervals tend to be longer and the Fever lasts for a night or a day. In the Thritheeyakam the intervals are of three days duration and in the case of Chathurthakam four days. This last mentioned type can also appear with a two days interval.

Some say that this is caused by the influence of evil spirits. Like a seed planted in soil, sprouting in due course of time, so does the unbalanced vital energies progress and gaining momentum, manifest as three day or four day intermittent Fever. Imbalance in Kapha and Pitha leading to three day intermittent Fever, manifests itself in pain in the vertebral column, whereas pain in the buttocks results from an imbalance in Vatha and Kapha humours. Pain in the head is symptomatic of Fever caused by disharmony in Vaatha and Pitha humours. These are the three types of Thritheeya Jvaram.

Chaathurthaka Jvaram is of two strenghts, the first arising from excess of Kapha arising from the ankles and the second from excess of Vaatham arising from the head. The humour in disharmony, spreads to the bones and marrow. Chathurthaka Jvaram appears during midday, subsides during early noon or late evening, persists for two consecutive days with an interval of one day between bouts of Fever. Imbalance in Vaatham results in continuous light Fever, swelling of body, (Rookshatha) weakness, immobility and results in excess Kapha.

Pralaapaka Jvaram manifests itself in sweating and heaviness of body, a sense of the body being rubbed, pain, light Fever and a feeling of cold.

श्वासो मूर्च्छाऽरुचिश्चर्दिर्दृष्ट्यातीसारविड्ग्रहाः
हिक्काकासांगभेदाश्च ज्वरस्योपद्रवा दश ॥

One or more of the following can accompany a Fever-breathing trouble, delirium, tastelessness, vomiting, thirst, Dysentery, constipation, hiccups, cough and wringing pain in limbs and body.

बलवत् स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः
हेतुभिर्वहुभिर्जातो बलवान् बहुलक्षणः ।
ज्वरः प्राणान्नकृदयच्च शीघ्रमिन्द्रियनाशनः
विसंज्जस्ताम्यते यस्तु शेते निपतितोऽति वा
शीतादिर्दतोऽन्तरुष्णाश्च ज्वरेण म्रियते नरः ॥

Given an otherwise healthy patient and only mild disharmony of the vital energies, unaccompanied by any of the secondary complications listed above, the treatment will be easy. Fever arising from multiple reasons and accompanied by one or more of the condi-

tions listed above, will damage the five senses, lead to a comatose condition and may result in fatality. Feeling cold externally and warm inside is a sign of impending death.

देहोलघुर्त्यपगतक्लममोहतापः
पाको मुखे करणसौष्ठवमत्यथात्वम्
स्वेदः क्षवः प्रकृतियोगि मनोऽन्नलिप्सा
कण्धुश्च मूर्धनि विगतज्वरलक्षणानि ॥



Signs of the Fever subsiding are the body becoming supple, cessation of nausea and vomiting, freedom from unconsciousness, the face getting back its brightness and lustre, the five senses getting back their vitality, absence of bodily pain, sweating and sneezing, peace of mind, interest in food, itching and scratching of the head.

ज्वरातिसारयोरुक्तम् निदानं यत् पृथक् पृथक्
तस्मात् ज्वरातिसारस्य तेन नात्रोदितं पुनः ॥ 142227

Treatment and cure of Fever. Understanding of the different approaches to the treatment of Fever and Dysentery will help in the understanding of the combined effects of both and as such is not elaborated separately here.

लघनमुभययोरुक्तं मिलितं कार्यम् विशेषतस्तदनु
उत्पलषष्टिकसिद्धं लाजं मण्डादिकं सकलम् ॥

Fasting as an element of treatment for Fever and dysentery, when they appear separately, is equally effective, when the conditions manifest together. Puffed rice gruel made in Ulpala Shashtikam Kashaayam and other measures of treatment should be followed.

पृश्निपर्णिबलाविल्वनागरोत्पलधान्यकैः
ज्वरातिसारयोः पेयं पिवेच्चाम्लशृतं नरः ॥

Ulpala Shashtikam Kashaayam, A Kashaayam made of roots of Orila and Koovalam, with Kurunthotti, Chukku, Chengaineer kizhangu and Coriander seeds, in an acidic medium will arrest both Dysentery and Fever.

नागरातिविषामुस्ताभूनिम्बामृतवत्सकैः
सर्वज्वरहरः क्वाथः सर्वातीसारनाशनः

Nagaraadi Kashaayam, A Kashaayam made from Chukku (dried ginger), Adhivitayam, Muthanga Kizhangu, root of Putharichunda, Amridh and Kutakuppalayari will also arrest Fever and Dysentery.

पाठेन्द्रयवभूनिन्वमुस्ता पर्पटकामृता ।

जयत्याममतीसारं सज्वरं समहौषधम् ॥

Padhaadhi Kashaayam, A Kashaayam made from Paada kizhangu, Kutakupalayari, root of Putharichunda, Muthanga kizhangu, Parpadaka pulla, Amridh and Chukku will cure Fever and Dysentery.

हीबेरातिविषानुस्ताबिल्वनागरधान्यकम् ।

पिबेद्विश्रावि बन्धघ्नं शूलदोषामपाचनम् ॥

सरक्तं हंस्यतीसारं सज्वरं वाथ विज्वरम् ॥

Hreeberaadhi Kashaayam, a Kashaayam made from Iruveli, Adhivitayam, Muthanga kizhangu, root of Koovalam, Chukku and Coriander seeds, will cure indigestion accompanied by stomach ache, with or without Fever and Dysentery with passing of blood.

पञ्चमूलीबलाबिल्वगुडूचीमुस्तनागरैः ।

पाठाभूनिम्बहीबेरकुटजत्वक्पलैः शृतम् ॥

हन्ति सर्वानतीसाराञ्ज्वरदोषं वमिं तथा ।

सशूलोपद्रवं श्वासं कासं हन्यात्सुदुस्तरम् ॥

पञ्चमूली तु सामान्या योज्या वाते कनीयसी ।

पञ्चमूली तु महती वातश्लेष्माधिके हिता ॥

Panchamoolyadhi Kashaayam, A Kashaayam made of Kurunthotti, root of Koovalam, Amridh, Muthanga kizhangu, Chukku, Paada kizhangu, root of Puthirichunda, Iruveli, skin of the root of Kudakappala, Kudakappalayari will help cure Fever, Dysentery, vomiting, painful breathing and chest congestion. For Dysentery connected with disharmony in the vital energy of Vaatham, a Kashaayam made of the roots of Orila, Moovila, Cheruvazhidina, Venvazhudhina with Nerinji, Cheru panchamoolam will help. So will a Kashaayam made of roots of Kumbilam, Koovala, Paadhiri, Payyazhaanda, Munja with big Panchamoolam.

किराताब्दामृताविश्वचन्दनोदीच्यवत्सकैः ।

शोधातीसारशमनं विशेषाज्ज्वरनाशनम् ॥

Kirathaadi Kashaayam, A Kashaayam of root of Puthira chunda, Muthanga Kizhangu, Amridh, Chukku, Chandanam, Iruveli and Kudakappalayari will help cure Dysentery with oedema.

लंघनेन क्षयं नीने दोषे सन्धुक्षितेऽनले ।

विज्वरत्वं लघुत्वं च क्षुच्चैवास्योपजायते ॥

Fasting will help set right the imbalance in vital energies, will improve digestive power and suppleness of body and purge the body of Fever, improving thirst and appetite. at the same time.

सद्योभुक्तस्य वा जाते ज्वरे सामे विशेषतः ।

वमनं वमानार्हस्य शस्तमित्याह वाग्भटः ॥

भेषजं ह्यामदोषेषु भूयो वर्द्धयति ज्वरम् ।

शोधनं शमनीयं च करोति विषमज्वरम् ॥

विनापि भेजजैर्व्याधिः पथ्यादेव निवर्तते ।

नतु पथ्यविहीनस्य भेषजानां शतैरपि ॥

रक्तशाल्यादयः शस्ताः पुराणाः षष्टिकैः सह ।

यवाग्वोदनलाजार्थे ज्वरितानां ज्वरापहम् ॥

कफवातज्वरे देयं जलमुष्णं पिपासवे ।

पित्तमद्यविषोत्थेषु तिक्तकेः शृतशीतलम् ॥

Vaaghbathachaarya opines that where **emetics** are indicated, in cases of problems after food and sudden Fever connected with digestive problems, they should be administered.

Fever accompanied by indigestion will worsen with medication and purgatives and remedial medicines will lead to acute Fever.

Controlled without any medication, the Fever will go down. If, however, the patient does not stick to the prescribed, controlled diet, the Fever will not subside.

Aged Chennel, Navara and puffed rice cooked or made into a gruel will bring the Fever down.

In cases of Fever resulting in disharmony in the vital energies of Kapham and Vaatham, thirst should be quenched with hot water.

For Fevers resulting from Pitham, alcoholic drinks and toxic substances, water boiled with bitter substances should be given, with much of the water boiled off and after being allowed to cool.

मुस्तापर्पटकोशीरचन्दनोदीच्यनागरैः

श्रुतशीतजलं दद्यात्पिपासाज्वरशान्तये ॥

Musthaaparpatakaadhi Kashaayam, a Kashaayam made from Muthanga kizhangu, Parpadaka pulla, Raamacham, Iruveli, Chandanam and Chukku, is prescribed for Fevers accompanied by thirst.

उत्तमस्य पलं मात्रा त्रिभिश्चाक्षैस्तु मध्यमा ।

जघस्य पलाद्धैन स्नेहक्वाथौषधेषु च ॥

The standard dosage for ghee, oil and Kashaayam is 1 Phalam- 1 Thola - 12 Kezhanju. A medium dose will be 1/2 Phalam and a lower and small dose will be 1/4 Phalam.

मृदौ चतुर्गुणं वारि कठिनेऽटगुणं मतम् ।

कठिनात्कठिनं यच्च तत्र षोडशिकंजलम् ॥

पाययेदातुरं सात्त्वं पाचनं सप्तमेऽहनि ॥

For making Kashaayams, the quantity of water that should be used is as follows : when using soft materials, four times the quantity, for hard ingredients, eight times the quantity and for very hard materials, sixteen times the quantity. A substantial quantity of water should be boiled off.

Easily digestible and mild medicines are preferable after seven days of Fever.

नागरं देवकाष्ठं च धान्यकं बृहतीद्वयम् ।

दद्यात्पाचनकं पूर्वं ज्वरितानां ज्वरापहम् ॥

Naagaraadi Kashaayam, A Kashaayam made of Chukku, Devathaaram, Coriander seeds, root of small Vazhidhina and white Vazhidhina, will help bring down the Fever and also help digestion.

The phrase “Jvarithaanaam” suggests that this Kashaayam can be administered in the initial stages of Fever.

किराताब्दामृतोदीच्यबृहतीद्वयगोक्षुरै

सस्थिराकलशीविरवैः क्वाथो वातज्वरापहः ॥

Kiraathaadi Kashaayam, a Kashaayam made from roots Puthirichunda, white Vazhudhina, small Vazhidhina, Orila, Moovila along with Amridh, Iruveli, Nerinji and Chukku, cures Fevers associated with Vaatham.

पिप्पलीसारिवाद्राक्षाशतपुष्पाहरेणुभिः ।

कृतः कषायः सगुडो हन्याच्चानिलजम् ज्वरम् ॥

Pippalyaadi Kashaayam, a Kashaayam made from small Thippili, Naruneendi Kizhangu, Mundhiringa pazham, Sadhakkuppa and Arenukam will help cure Vaatha related Fever.

सक्षौद्रं पाचनं पैत्ते तिक्त चेन्द्रयवैः कृतम् ॥

Pitha Jvaram, that is Fever associated with disharmony in the vital energy of Pitham can be treated with a Kashaayam made with Parpadaka pulla and Kudagupaalayari administered with honey. This will also improve the patient's digestive power.

दुरालभापर्पटकप्रियंगुभूर्निवसासाकदुरोहिणीनाम् ।

क्वाथं पिवेच्छर्करयावगाढं तृष्णाक्षपित्तज्वरदाहयुक्तः ॥

Duraalabaadi Kashayam, a decoction made of roots of Kadithoova, and Putharichunda and Aadalotagam with Parpadaka Pulla, Gnaazhaal Poovu, and Kadugu Rohini, administered with sugar, is effective in bringing down Fever accompanied by thirst, passing of blood and bodily discomfort. This Kashaayam is also prescribed for Pitha Jvaras or Fevers associated with disharmony in the vital energy of Pitham.

एकः पर्पटकः श्रेष्ठः पित्तज्वरविनाशनः ।

किं पुनर्यदि युज्येत चंदनोदीच्यनागरैः ॥

इति वाग्भटात् ।

Pitha Jvaram can also be cured by a Kashaayam made of Parpadaka pulla alone or a Kashaayam of Parpadaka pulla, Chandanam, Iruveli and Chukku.

हर्म्ये शुभ्राभ्रसंकासे शशांककरशीतले ।

मलयोदकसिंचेद् वा स्वप्यात्पित्तज्वरी नरः ॥

Patients suffering from Fever associated with disharmony in the vital energy of Pitham, should sleep on a white bed (of the colour of clouds in Sharad season), sprinkled with water scented with sandal wood paste, and cooled by the balmy rays of the moon.

त्रिफलातिविषा मुस्ता क्रसुकं सकर्लिंगकम् ।

पटोलारग्वयं चैव रोहिणीचित्रकं समम् ॥

क्वाथः क्षौद्रयुतः श्लेमज्मज्वरकासगलामये ॥

Tribbalaadhi Kashaayam, the Kashaayam prescribed for Fevers associated with disharmony of the vital energy of Kapha, is made from Tribhala, Adivitayam, Muthanga Kizhangu, Perumuthanga, Kudagapaalayari, stem of the snake gourd plant, Konna bark, Kadugurohini and Koduveli kizhangu. This Kashaayam is also effective in afflictions of the neck and Bronchitis.

आमलक्यभया कृष्णा चित्रकश्चेत्ययं गणः ।

सर्वज्वरकफातंकभेदीदीपनपाचनः ॥

Aamalakyadi Kashaayam, a Kashaayam of Gooseberry, Kadukka, Cheru thippili, Koduveli kizhangu, is helpful in all Fevers and afflictions involving the vital energy of Kapha. This is a good purgative and improves digestion.

कट्फलं पौष्करं कृष्ण शृंगी च मधुना सह ।

श्वासकासज्वरहरः श्रेष्ठो लेहः कफान्तकृत् ॥

Kalbalaadhi Kashaayam, a Kashaayam made of root of Kumizh, Pushkala Moolam with Thippili, Karkataakashringi, followed by honey, is effective in curing problems connected with congestion in the chest, problems with breathing and Kapham related problems and Fever.

शुष्ठी पुष्करमूलं च भाङ्गी शृंगी दुरालभा ।

गुडूची नागरं पाठा किरातं कटुरोहिणी ॥

एष शुण्ठ्यादिको वर्गः सन्निपातज्वरापहः ।

कासहृद्गृहपार्श्वार्तिश्वासे तंदौ च शस्यते ॥

Shatyadi Kashaayam, a Kashaayam made of Kachoram, roots of Pushkaramoolama, Podithoova and Karkatacashringi, with Cheruthikka, Amridh, Chukku, Paala kizhangu and Kadugurohini, is effective in curing Typhoid, accompanied by congestion in the chest, pain in the back and sides (rib cage), cramps in the chest area, asthmatic breathing and indifference.

भूनिबदारुदशमूलमहौषधाव्यतिक्तेन्द्रवीजधनिकेभकणाकषायः

तन्द्राप्रलापकसनारुचिदाहमोहश्वासादियुक्तमखिलं ज्वरमाशु हन्ति ।।

Bhoonimbaadi Kashaayam, A Kashaayam made of the roots of Puthirachunda, Kumbil, Kuvlam, Paadiri, Payyazhanda, Munja, Orila, Moovila, Cheruvazhidininga, Venvazhudininga with Devatharam Nerinji, Chukku, Muthanga kizhangu, Parpataka pulla, Kudagu palayari, Aithithippili and Coriander seed, is effective in combating Fever accompanied by indifference, blabbering in delirium, chest congestion, tastelessness, heat all over the body, unconsciouness, asthmatic breathing.

शिरीषबीजगोमूत्रकृष्णामरिचसैधवैः

अंजनं स्यात्प्रबोधाय सरसोनशिलावचैः ।।

Anjanam (mascara) made of Nenmenivaagayari, Cheruthippili, Pepper, Induppu, Garlic, Camphor and Vayambu in a medium of cow's urine applied to the eyes is effective in combating unconsciousness in Typhoid.

कर्णमूले यदा शोफः सन्निपातज्वरं गते ।

जायते तत्र कर्तव्यं नावनं रक्तमोक्षणम् ।।

लेहाश्च कफवातघ्नाः कार्याः सकवलग्रहाः ।

At the stage of Typhoid, when the vital energies of Kapha and Vaatha are in disharmony and when a fluid filled swelling appears in the inner ear, there is need for inhaling of medicines and blood letting and orally administered pastes, (Lehyam) and the Ayurvedic procedure of Kabalam.

ज्वराश्च विषमाः सर्वे सन्निपातसमुद्भवाः ।

यथोल्बणस्य दोषस्य तेषां कार्यं चिकित्सितम् ।।

Vishama Jvara or acute Fevers, originate from Typhoid and

the treatment should be chosen after identifying the vital energy or energies in disharmony.

पटोलकटुकामुस्तापथ्यानां मधुकस्य च ।

त्रिचतुः पंचमः क्वाथो विषमज्वरनाशनः ॥

Patoladhi Kashaayam, a Kashaayam made from snake gourd, Kadugurohini, Muthanga kizhangu, Kadukka and Irattimathuram, helps arrest acute Fevers.

The recommended recipe for this, is one Kezhanju of the stem of snake gourd plant, Muthanga kizhangu, four Kezhanju of Kadukka and five Kezhanju of Irattimathuram.

क्वाथः संततके तिक्तापटोलसारिवायनम् ।

तृतीयके स्याद्भूनिंबगुडूची नागरं घनम् ॥

पटोलैर्द्रव्यवा द्राक्षामुस्तानिंबफलत्रिकम् ।

अन्येषुक्के द्व्यन्तरेषुगुडूच्यामलकं घनम् ॥

For **sudden onset Fevers** is prescribed, a Kashaayam of the root of Puthirichunda, snake gourd, Naruneendi kizhangu and Muthanga Kizhangu.

A Kashaayam of the root of Puthirichunda, Amridh, Chukku and Muthanga kizhangu, is prescribed in the treatment of **three-day intermittent Fevers**.

In the case of **Fevers appearing with long intervals (Anvedhue)** a Kashaayam made of stem of the snake gourd plant, Kudaguppalayari, dried grapes, Muthanga kizhangu, bark of the neem and dried rinds of Tribhala is prescribed. In the case of **continuous Fever**, a Kashaayam of Amridh and bits of dried gooseberry is prescribed.

वासाधात्रिस्थिरादारुपथ्यानागरसाधित

सितामधुयुतः क्वाथश्चातुर्थकनिवारणः ॥

Vaashaadi Kashaayam, a Kashaayam made of the root of Aadalotakam and Orila, Devatharam, Gooseberry, Kadukka and Chukku with sugar and Cheruthen (nectar from flowers or natural honey) is administered to cure **intermittent Fevers, with four day intervals**.

पिवेत्पर्पटकं क्वाथं गुडुच्या वासकस्य च ।

त्रिफलास्वरसं वापि श्लैष्मिके विषमे ज्वरे ॥

A Kashaayam of Parpadaka pulla, Kashaayam of Aamridh and Aadalotakam and Kashaayam of Tribhala, are effective in curing Fevers connected with excess Kapham.

निदिग्धिकानागरकामृतानां क्वाथं पिवेन्मिश्रितपिप्पलीकम् ।

जीर्णज्वरारोचककामशूलश्वासाग्निमांघ्रादितपीनसेषु ॥

Nidignikaadi Kashaayam, a Kashaayam made of the root of Cheruvazhidina, Chukku and Amridh, consumed with Thippili powder, helps control and cure **Jeerrana Jvaram**, tastelessness, chest congestion, dull digestion, Arthidham and Peenasam.

रुद्रजटा गोशृङ्ग विडालविष्टोरगस्य निर्मोकः ।

मदनफलभूतकेशीवंशत्वग्रुद्रनिर्माल्यम् ॥

घृतयवमयूरचंद्रकछागलरोमाणि सर्षपा सवचाः ।

समार्हिगुर्निबपन्नाः समभागाश्छागमूत्रसंपिष्टाः ॥

धूपनविधिना शमयंत्येते सर्वज्वरान्नियतम् ।

ग्रहडाकिनीपिशाचप्रेतविकारापनोदनो धूपः ॥

Dhoopam or smoke emitted from a mixture, ground in goat's urine, of the following ingredients, in equal quantities: Jadamaanji, cow's urine, cat's excreta, hood of the cobra, Malangkarakika, Vayambu, the eye in the peacock's feather, goat's hair, Mustard, Asafoetida and leaves of Neem, is a panacea for **all types of Fevers**. This is also effective in treating people possessed by evil spirits.

मंजिष्ठा च हरिद्रा च देवदारुहरीतकी ।

शृङ्गवेरं ह्यतिविषा वचा कटुकरोहिणी ॥

हिंगुनश्चाक्षमात्रेण तत्सिद्धमवतारयेत् ।

एतन्मांजिष्ठकं सर्पिर्वहुरोगान्नियच्छति ॥

हिक्कां श्वासं ज्वरं कुष्ठं ग्रहणीं पांडुरोगताम् ।

प्रमेहमधुमेहांश्च कृमीन्गुल्ममरोचकम् ॥

कासं शोषमुदावर्तमपस्मारं तथैव च ।

अर्शासि श्वथथुं चैव गंडमालामथोदरम् ॥

Manjishtaadi Gritham, made of three Kazhanju each of the following: Manjatti, the skin or peel of Maramanjai, Devathaaram, Kadukka, Chukku, Adhivitayam, Vayambu, Kadugurohini and Asafoetida mixed with Kalkam and one Idangazhi ghee, is effective in tackling a host of diseases and conditions like hiccups, breathing difficulty, Dropsy, Pandu rogam, Diabetes, chest congestin, Gunnam, tastelessness, Aanaemia, Udhaavartham Epilepsy, Haemorrhage, Oedema, swelling of the neck (Kandamaala) and Udharam.

लक्षारससमं सिद्धं तैलं मस्तु चतुर्गुणम् ।
 मस्तुनश्चाढकं दद्याद्द्रव्यैरेभिश्च कार्षिकैः ॥
 मधुकेन हरिद्राभ्यां मुस्तेन सह मूर्चया ।
 रास्नया कटुरोहिण्या चंदनेनाश्वगंधया ॥
 शताह्वया च कुष्ठेन हरेण्वा देवदारुणा ॥
 मंजिष्ठा पद्मकोशीरबलामांसीभिरेव च ।
 तत्सिद्धमय पूतं च स्थापयेद्भाजने शुभे ॥
 जीर्णज्वरपरीतानां क्षीणानां शोषिणं तथा ।
 विषयज्वरभोक्षार्थं श्वासकासादिताक्श्च ये ॥
 गुर्विणीनां च नारीणां बालानांशुष्यतामपि ।
 तैलं लाक्षादिकं नाम सर्वज्वरगुहापहम् ॥

Laakshaadi Thailam (emolient) is a medicinal oil, prepared with four Idangazhi of A rakkin Kashaayam, one Idangazhi of oil, four Idangazhi of the water that collects over settled curd, with three Idangazhi each of Irattimathuram, Varattumanjal, skin or peel of Mara-manjal, Muthanga kizhanu, Roots of Perumkurumba and Kurunthotti with Araththa, Kadugurohini, Chandanam, Amukkuram, Sadakuppai, Pottam. Aronukam, Devathaaram, Manjatti, Padumukam, Raamacham, and Maanji, all ground and mixed well, boiled and filtered and stored in a clear vessel. This preparation is useful in treating **Jeerna Jvaram**, tired body, emaciation, acute Fever, breathing troubles and chest congestion.

This preparation can be beneficially administered to pregnant ladies and children suffering from **emaciation**. This preparation is reputed to have the power of *propitiating the planets and combating their evil effects*.

शब्दस्योपरमे प्राप्ते फेनस्योपशमे तथा ।

गन्धवर्णरसादीनां संपत्तौ सिद्धिमादिशेत् ॥

Stoppage of spluttering and frothing accompanied by a pleasant aroma and good colour indicate that the oil that is being prepared is ready with its potential to cure.

किराततिक्तं त्रिवृदंबुपिप्पलि विडंगविश्वे कटुरोहिणी शिवा ।

प्रपतिमुष्णं सकलज्वरापहं प्रबंधनं जाठरजातवैदसः ॥

Kirathaadi Choornam is a medicinal powder, made of the skin of the root of Putharichunda, Thrikolpa Konna, Iruveli, Cheruthippili, Vizhaalari, Ckhukku, Kadukka and Kadugurohini. This powder, taken mixed in hot water, indicated in **all Fevers**, in addition, fortifies digestion.

विगतक्लमसंतापमव्यथं विमलेन्द्रियम् ।

युक्तं प्रकृतिसत्त्वैश्च विद्यात् पुरुषभाज्वरम् ॥

A **subsiding Fever** is signalled by the temperature falling to normal, tiredness in the body abating, aches being absent and the five senses returning to their normal clarity and strength.

व्यायामं च व्यवायं च स्नानं चक्रमणानि च ।

ज्वरभुक्तो न सेवेत यावन्नो बलवान् भवेत् ॥

After recovering from Fever, the patient should desist from the following till his strength revives - exercise, sexual contacts, bathing and walking.

DIARRHOEA (ATHISAARAM)

वल्लभमतिसारथुतं बहुभक्षं निरसं प्रियालापम् ।

जनयति रविणा दृष्टः सौरगृहे बोधनं पुरुषम् ॥

Astrologically, a person born with *Budha (Mercury) and Sun together in Capricorn (Makaram) or Aquarius (Kumbham)* is likely to suffer from Dysentery, will be a glutton, intelligent, hard hearted and sweet tongued.

शास्त्रपातनभेदश्च ज्वरातीसारपीडनम् ।

शत्रुसंगोऽर्थनाशः स्याच्छनेरन्तर्गते तमे ॥

During the *subperiod of Rahu in the mahadasa of Saturn*, there is the possibility of wounds inflicted with weapons, Dysentery, closer contacts with one's enemies and loss of wealth.

छिद्रस्थाविदुशुकौ चेदतीसारं विनिर्दिशेत् ।

तत्र चेत्सकृजः शुकः कुरुते मलपातनम् ॥

Dysentery is also indicated, when the *Moon, Venus and Mars are positioned in the eighth house*. For propitiating the eighth house *Venus, chanting and homa and for propitiating Mercury, positioned in one of Saturn's houses influenced by the Sun*, good deeds and gifts are suggested.

For propitiating *Budha*, chanting of "Ulbudhasva Mantra", homa with gingely and Kadalaadi twigs, gifting of gold, bath, reciting "Gomayaakshaadabala Sarojan Mantra" and gifting and wearing of gold are prescribed.

For Dysentery during *Rahu's subperiod of Sani's mahadasa*, reciting the mantra "Kayaanarchitr", homa with gingely and Karuga grass, gift of gold, wearing of the precious gem, Rajaavar-tham along with the previously mentioned propitiatory measures for Saturn, with

bath and medicines like "Asitha Tilaanjana Lodhra Balaabhi" are indicated.

The text mentions that he who has destroyed the three types of Agni viz Garhapathyaagni, Dakshinaagni, Aahavanyaagni or destroyed ponds will suffer from Dysentery as stated in Padma Puraana.

According to sage Boudhaayana, a person suffering from Dysentery should recite the mantra "Agnirasmi", 10,000 times and perform homa with gingely and ghee and make gifts of gold.

सुवर्णेनाथ ताम्रेण कुर्यात्प्रतिकृतिं बुधः ।

वह्नेर्विभवसारेण पलाद्धेन वा पुनः ॥ इति ।

A patient of Dysentery, who is rich can get an image, with the features given below, of Agni (fire) made of one or half Phalam of gold and ritually gift it to a brahmin.

तथा ज्वालाकुलां रक्तचंदनेन विलेपितम् ।

रक्तवस्त्रेण संवीतां मेघस्योपरि संस्थिताम् ॥

रक्तमाल्यैस्तु संछन्नां मुक्तदामपरिष्कृताम् ।

कनकाचलवर्णाभां द्वादशार्कनिभां शुभाम् ॥

ब्रह्मचर्यान्विते विप्रे तपोनिष्ठेऽग्निहोत्रिणि ।

अंगुलीयकवस्त्राद्यैर्भूषिते तां निवेदयेत् ॥

मंत्रेणनेन विधिवदग्निप्रीत्यर्थमावृतः ।

त्रेत्तारूपोऽग्निरीड्यस्त्वमंतश्चरसि वै नृणाम् ॥

त्वं वेत्सि प्राक्तनं पापमतीसारं विनाशय ।

एवं कृत्वा नरः सम्यगतीसारं व्यपोहति ॥

नीरोगश्च सुखी नित्यं दीर्घमायुश्च विंदति ।

इत्यतीसारहरवह्निमूर्तिदानम् ।

The image should be of Agni riding on a goat, smeared with a paste of Rakthachandanam, clad in red apparel, adorned with garlands of red flowers and pearls, glowing like a little golden hill, equalling twelve suns in brilliance and pure. This image should be gifted, with due respect to a Brahamachari, steeped in penance and meditation and who regularly performs the Agnihotra rituals, after adorning with cloth-

ing and a ring, to the accompaniment of reciting the mantra "Thretharupaagn"

The patient will be cured of Dysentery and will live a long life free from ailments, blessed with health and happiness.

सशम्यायां धातुरग्निं प्रवृद्धः शकृन्मिश्रो वायुनाधः प्रणुन्नः ।

सरत्यतीवातिसारं तमाहुर्व्याधिं घोरं षड्विधं तं वदन्ति ॥

Dealing with the aetiology and treatment, the text mentions, that the fluid elements of Kapham, Rasam, urine and sweat being in disharmony, causes dull digestion and in addition mix with the bowels, making them loose and under the influence of the disturbed wind, reaches the rectum and gets thrown out. This is Dysentery of which, there are six types.

एकैकशः सर्वशश्चपि दोषैः शोकेनान्यः षष्ठ आमेन चोक्तः ।

Three of them are named after the vital energy in disharmony. These are **Vaathaathisaara**, **Pithaathi-saara** and **Kaphaathisara**. In addition, there is Dysentery due to all three of the vital energies being in disharmony called the **Sannipathaathisaaram**. Dysentery arising from deep sorrow is called **Shokaathisaaram** and lastly Dysentery due to indigestion called **Aamithisaaram**.

हन्त्राभिपायूदरकुक्षितोदगात्रवशादानिलसन्निरोधः

विड्संगमाध्मानमथाविपाको भविष्यतस्तस्य पुरः सराणि ।

Initial symptoms of Dysentery have been identified as follows : Sharp stinging pain in the regions of the heart, navel, anus, stomach and lower abdomen. A tired body, obstructed wind movement, constipation, bloating of the stomach and indigestion.

लघनमेकमुक्त्वा न चान्यदस्तीह भेषजं बलिनः ।

समुदीर्णदोषनिचयं शमयति तत्पाचयत्यपि च ॥

For a healthy person, the **best cure for Dysentery**, better than any medicine is fasting, which harmonises all the humours in disharmony and improves digestion.

धान्यादीच्यसृतं तोयं तृष्णादाहातिसारिणे ।

हीवेरशृङ्गवेराभ्यां मुस्तपर्पटकेन वा ॥

विल्वगोधुरकैरंडयवकांजिकसाधिता ।

आमातीसारशूलघ्नी मधुयुक्ता हरीतकी ॥

Vilvaadhi Kashaayam, a Kashaayam made of the root of Koovalam, Kudaguppaalari, Muthanga Kizhangu, Athivitayam and Chukku will cure indigestion and Pithaathisaaram.

विल्वशक्यवांभोजनागरातिविषाकृतः ।

कषायो हंत्यतीसारं सामं पित्तसमुद्भवम् ॥

Dealing with **treatment of Dysentery**, the text observes that while dealing with a patient of Dysentery, with thirst and Fever, a Kashaayam of Coriander, Iruveli and Amridh, is prescribed.

Dysentery originating from indigestion, with accompanying stomachache, will be cured with a Kashaayam of (1) Iruveli and Chukku or (2) Muthanga kizhangu and Parpadaka pulla or (3) the root of Koovalam and Veluthaamanakka with Nerinjal, all ground into a powder and taken with honey and gruel water or (4) a mixture of Cheruthen and Kadukka.

सक्षौद्रातिविषा विडवत्सकस्य फलं त्वचम् ।

तंडुलोदकसंयुक्तं पेयं पित्तातिसारनुत् ॥

Powdered Adhivitayam with honey, skin of the root of Kudagapaalayari, powdered and mixed with gruel water will cure Pithaathisaaram.

सवत्सकः सातिविषः सबिल्वः सोदीच्यमुस्तश्च कृतः कषायः ।

सामे सशूले सहशोणिते च चिरप्रवृत्तेऽतिहतोऽतिसारे ॥

Valsakaadi Kashaayam, a decoction made of Kudagapaalayari, Athivitayam, root of Koovalam and Iruveli with Muthanga kizhangu, will cure **chronic Dysentery** accompanied by digestive problems, pain and the passing of blood.

धान्यनागरमुस्तं च बालकं विल्वमेव च ।

आमशूलविवन्धघ्नं पाचनं वह्निदीपनम् ॥

Dhaanyaadi Kashaayam, a Kashaayam of Coriander seed, Chukku, Muthanga kizhangu and root of Koovalam, will cure Dysentery accompanied with stomach ache, indigestion and also unblock

passages of fluid flow and improve digestive power.

अवेदनं सुसंपक्वं दीप्ताग्नेः सुचिरोत्थितम् ।

नानावर्णमतीसारं पुटपाकैरुपाचरेत् ॥

A patient, with a strong constitution and good digestive power, who suffers from chronic, painless Dysentery, with motions of different colours, has to be treated with medicines which have been potensised through 'Sputam' as described in the following paragraph.

त्वग्बिडं दीर्घवृन्तस्य पद्मकेसरसंयुतम् ।

काशमीरीं पद्मपत्रश्च वेष्ट्य सूत्रेण तं दृढम् ॥

मृदावलिप्तं सुकृतमंगारैस्तद्धि पाचयेत् ।

स्विन्नमुद्धृत्य निष्पीड्य रसमादाय तं ततः ॥

शीतं कृत्वा मधुयुतं पाययेदतिसारिणम् ।

The skin of Payyazhaanda root and petals of the lotus flower, are to be ground and rolled in a lotus leaf, tied securely and roasted over burning coals, spread over finely powdered mud. Then the juice is to be squeezed out of these balls, cooled and taken with honey. This is a sure remedy for immediately stopping Dysentery.

तित्तिरं लुञ्चितं सम्यङ्निष्कृष्टं तच्च पूरयेत् ॥

न्याग्रोधादित्त्वचः कल्कैर्बध्वा पक्वं च पूर्ववत् ।

रसमादाय तस्याथ सुस्विन्नस्या समाक्षिकम् ॥

शर्करासहितं शीतं पाययेतोदरामयी ।

एवं प्ररोहैः कुर्वीत वटादीनां विधानवित् ॥

पुटपाकान् यथायोगान् जाग्रतोपहिताञ्जुभान् ॥

After removing the entrails of a dressed Thiithiri (Franciline partridge), it should be treated with the peels of medicines falling under the class of Naagrada, ground and made into balls and roasted (Sputam). These should be squeezed for their juice, which should be taken with jaggery and honey, to cure all types of Dysentery and digestive problems.

The appropriate specialist, should select the buds of medicinal plants falling under the group Naagroda and following prescribed pro-

cedures, carefully and harmlessly, proceed to do the Sputam.

मुस्तावत्सकवीजं मोचरसो बिल्वधातकी लोध्रम् ।

मथितगुडसंयुक्तं गंगामपि वाहिनीं रुख्यात् ॥

Musthaadi Choornam, A powder made of Muthanga kizhangu, resin of Ilavu, root of Koovalam, Thaathirithiri flower and skin of Pachotti. in equal parts, taken mixed with jaggery, will cure even advanced cases of Dysentery.

तुलामथाद्रां गिरिमल्लिकायाः संकुट्य पक्त्वा रसमाददीत ।

तस्मिन्सुपूते पलसंमितानि श्लक्ष्णानि पिष्ट्वा सह शाल्मजेन ॥

पाठासंगातिविषासमुत्तं बिल्वं च पुष्पाणि च धातकीनाम्

प्रक्षिप्य भूयो विपचेच्च तावद्दार्वाग्रलेपः स्वरसस्तु यावत् ॥

पीतस्त्वसौ कालविदाजलेन मण्डेन वाऽजापयसाथ वापि ।

निहन्ति सर्वं त्वतिसारमुग्रं कृष्णं सितं लोहितपीतकं वा ॥

दोषं ग्रहण्या विविधं च रक्तं पित्तं तथाशांसि सशोणितानि ।

असृग्दरं चैवमसाध्यरूपं निहन्त्यवश्यं कुटजाष्टकोयम् ॥

Kutajashtakam, A paste (lehyam) made of 100 Phalam of the raw skin of Kudagappala root, mashed and mixed with 16 Idangazhi of water, boiled and reduced to 4 Idangazhi, strained and mixed with one Phalam each of the following ingredients viz resin of Ilavu, Paada kizhangu, root of Parachunda, Athivitayam, Muthanga kizhangu, tender unripe raw Koovalam, and Thaathiri flower and boiled and reduced to a consistencey, where the mixture sticks to the ladle. A tablet sized quantity (maathra) depending on the patient's health and the ambience, mixed with ordinary water, gruel water or goat's milk is prescribed for Dysentery, where the motion is white, black and yellow, for ailments of the stomach, blood afflicted with Pitha vital energy, Grihani and passing of blood.

यथामृतं तथाक्षिरमतीसारेषु पूजितम् ।

चिरोत्थितेषु तत्पेयमपां भागौस्त्रिभिः शृतम् ॥

अर्धावर्तं चतुर्थं शमष्टभागावशेषितम् ।

अतीसारे तु पानीयमधिकस्यधिकं फलम् ॥

अतिसार मुक्त के लक्षण प्रवर्तन-

वायुः प्रवर्ततेऽधस्तादध वातश्च गच्छति ।

यस्यीच्चारं विना मूत्रं सम्यग्वायुश्च गच्छति ।

दीप्ताग्नेर्लघुकोष्ठस्य स्थितस्तस्योदरामयः ॥

Milk is like nectar from heaven (Amritham) for treating Dysentery. Milk which is mixed with three times the quantity of water and the mixture boiled till the quantity of mixture is halved or reduced to one fourth or one eighth is effective in curing dysentery.

SPRUE (GRIHANI)

प्रचुरामित्रस्तीक्ष्णो मृदुकायाग्निर्मदालसश्चन्द्रः ।

षष्ठ चोदररोधकभावैः परिपीडितो भवति ॥

पञ्चगव्य गजदान विमिश्रैः शंख शक्ति कुमुददस्फटिकैश्च

शीतरस्मिकृत वैकृत हन्तृ स्नानमतेदुन्दिनृपती नाम ॥

Dealing with the astrological aspects, the text mentions that, the native with the **Moon posited in the sixth house**, will have many enemies, will be hard hearted, lean, egoistic and will have weak digestion and will be troubled by stomach ailments.

क्षीणेंदुदशायोगे चिह्नान्येतानि लक्षयेद्विद्वान् ।

उदरामयज्वरशिरोनयनोत्क्लेशः प्रजायते पुंसाम् ॥

During the **dasa of a weak Moon**, stomach disorders, Fever, ailments affecting the brain and eye problems can be expected. For propitiating the Moon, chanting of the mantra beginning “Imam Deva” and homam using gingely, ghee and twigs from the jack fruit tree and gifting of conch, are prescribed.

पञ्चगव्य गजदान विमिश्रैः

शंख शक्ति कुमुददस्फटिकैश्च

शीतरस्मिकृत वैकृत हन्तृ

स्नानमतेदुन्दिनृपती नाम ॥

For **mitigating** the evil effects of a **weak Moon's dasa**, bath as prescribed in the “Sripathi Siddhantha”, wearing of pearls on both arms and offering of (Naivedya) of Paayasam are prescribed.

साध्वीं भार्यां च यो मर्त्यः परित्यजति कामतः ।

ग्रहणीरोगसंयुक्तः सदा भवति मानवः ॥

शिवसंकल्पसूक्तेन जपेदष्टोत्तरं शतम्

इति शिवगीतावचनात् ।

Discarding a good natured and chaste wife (dharma patni) will lead to stomach ailments in the ensuing birth. Mitigation is possible by reciting the “Siva Sankalpa Suktham”, a hundred times.

धेनुं सदक्षिणां दद्यात्सवत्साभरणान्विताम् ।

पयस्विनीं गुणोपेतां ब्राह्मणाय विशेषतः ॥

A cow with a calf, yielding plenty of milk, adorned with bells and a rope around its neck should be gifted (dhaanam) to a brahmin.

धेनुं पयस्विनीं दद्यात् घण्टाभरणभूषिताम् ।

हेमशृङ्गीं रौप्यखुरां वासोभिर्वेष्टितां नरः ॥

नवधान्यैः समायुक्तामेकैकं द्रोणपञ्चकम् ।

सहिरण्यां तु गां दद्याद्ब्राह्मणाय कुटुंबिने ॥

अलोलुपाय शान्ताय धर्मज्ञाय विशेषतः ।

होमं च पूर्ववत्कुर्यात्समिदाज्यचरुत्कटेः ॥

तस्मै हुतवते दद्यात्पूजितायांगुलीयकैः ।

गां कृष्णां कृष्णरूपाय मन्त्रेणानेन रोगवान् ॥

देवकीपुत्र चाणूरकंसारिष्टविनाशन ।

नाशय ग्रहणीं कृष्ण गोपीजनमनोहर ॥ इति दानमान्त्रः ।

Stating the rules relating to **gifting of a cow**, the text says that, the gift should be of a black cow with its horns adorned with gold and hooves ornanamented with silver, covered in good apparel, along with five pots, filled (dronas) with nava dhaanya (nine types of grains). The gift should be to a righteous, peaceful and calm brahmin who is not greedy. The gifting should be accompanied by chanting of the mantra mentioned earlier along with a homam with samath, ghee and paayasam.

मन्त्रेणानेन दानेन ग्रहणी शान्तिमृच्छति ।

तस्मादेतच्च कर्त्तव्यं ग्रहणीरोगिणा सदा ॥

इति ग्रहणीहरधेनुदानविधिः ।

A patient who scrupolously observes the prescribed regimen

of chanting and gifting will be cured of his stomach ailments.

अतिसारे निवृत्तेऽपि मन्दाग्नेरहिताशिनः ।

भूयः संदूषितो वह्न्यग्रहणीमभिदूषयेत् ॥

Passing on to the **actiology and treatment**, the text mentions that in the period following the cure of Dysentery, if the patient indulges in food not in the prescribed diet or prescribed by it, will get his digestion weakened leading to stomach ailments.

एकैकशः सर्वशञ्चापि दोषैरत्यर्थमूर्च्छितैः ।

सा दुष्टा बहुशो भुक्तमाममेव विमुञ्चति ॥

पक्वं वा सरुजं पूति मुहुर्वद्धं मुहुर्द्रवम् ।

ग्रहणीरोगमाहुस्तमायुर्वेदविदो जनाः ॥

According to Ayurveda, disharmony in the vital humours either singly or in combination, resulting in the consumed food not being digested and being excreted with or without pain, the motion being hard or loose, with a disagreeable odour, is the condition that goes by the name of **Grihani**.

ग्रहणीमाश्रितं दोषमजीर्णवदुपाचरेत् ।

अतिसारोक्तविधिना तस्यामं च पाचयेत् ॥

The **treatment prescribed for indigestion is suitable for Grihani too**. Depending on the condition of the stomach of the Grihani patient, the treatment prescribed for Dysentery should be followed.

कपित्थबिल्वचांगेरीतकदाडिमसाधिता ।

यवागूः पाचयत्यामं शकृत्संवर्तयत्यपि ॥

Stomach ailments will be cured and the bowels restored to normalcy, by taking a gruel prepared from the following: fruit from the Vilar tree, root of Koovalam with Puliyaarela, Thaalimaathalakkaaya and butter milk.

लघुना पंचमूलेन पंचकोलेन पाचयेत् ।

अन्नानि कल्पयेद्विद्वात् बिल्ववृक्षाम्लदाडिमैः ॥

Patients of **stomach ailments** can be prescribed a gruel (kanji) prepared by boiling in water, the following ingredients: roots of Orila,

Moovila, black Chunda, white Chunda with Nerinjil or roots of wild Thippili, wild Pepper with Koduveli kizhangu, Chukku and Thippili or root of Koovalam, skin of the root of Puli an rind of Pomogranette.

ग्रहणीदोषिणां तक्रं दीपनं ग्राहि लाघवम् ।

अम्लं मधुरपाकित्वान्न च पित्तप्रकोपनम् ॥

Patients with **stomach ailments** should take buttermilk which will improve digestion, bind the bowels and make bowel motion easy.

Pitha energy will be unaffected by acidic materials, as they become sweet on being broken.

श्रीफलशलादुकल्को नागरचूर्णेन मिश्रितः सगुडः ।

ग्रहणीगदमत्युग्रं तक्रभुक् शीलितो जयति ॥

Serious and acute cases of Grihani will be cured with a preparation, made of equal quantities of the rind of Tribhala, tender Koovalakkaaya and Chukku, powdered and taken with jaggery and butter milk as a drink.

नागरातिविषा मुस्ता क्वाथः स्यादामपाचनः ।

चूर्णं हिङ्गवष्टकं चापि वातिकेऽष्टपलं घृतम् ॥

A Kashaayam of Chukku, Adhivitayam and Muthanga kizhangu is effective in treating stomach ailments. In cases of Grihani due to imbalance in Vaatha humour, **Hingashtaka Choornam** and **Shadbala Gritham** are effective.

नागरातिविषा मुस्ता धातकी सरसांजनम् ।

वत्सकत्वक्फलं बिल्वं पाठां कटुकरोहिणीम् ॥

पिवेत्समांशकं चूर्णं सक्षौद्रं तंडुलंबुना ।

पैत्तिके ग्रहणीदोषे रक्तं यस्योपवेश्यते ॥

अर्शस्यथ गुदे शूलं जयेच्चैव प्रवाहिकाम् ।

नागराद्यभिदं चूर्णं कृष्णात्रेयेण च पूजितम् ॥

Naagaraadi Choornam, made of equal quantities of Chukku, Adhivitayam, Muthanga kizhangu, Thithiri flower, Rasaaanjanam, the skin of the root of Kudaguppala, Kudagappalayari, root of Koovalam, Paada kizhangu and Kadugurohini, powdered and mixed with honey

and water, in which rice has been washed (Kaadi), is effective in treating Grihani associated with disharmony in Pitha humour, the symptoms for which include, Dysentery with pain in the anal area and passing of blood and loose and involuntary motion.

विश्वौषधस्य गर्भेण दशमूलजलं शृतम् ।
घृतं निहन्ति श्वयथुं ग्रहणीं सामजामपि ॥

Dasamoola Gritham, made of Chukku and Kalkam in Dasamoola Kashaayam is effective in cases of Oedema and Grihani accompanied by stomach upset.

यवानीपिप्लीमूलचातुर्जातकनागरैः ।
मरिचाग्निजलाजाजीधान्यसौवर्चलैः समैः ॥
वृक्षाम्लघातकीकृष्णबिल्वदाडिमदौष्यकैः ।
त्रिगुणैः षड्गुणसितैः कपित्थाष्टगुणीकृतैः ॥
चूर्णोऽतिसारग्रहणीक्षयगुल्मगलामयान् ।
कासश्वासाग्निसादार्शः पीनसारोचकान् जयेत् ॥

Kapithaashtaka Choornam, a powder prepared with the following ingredients viz Cummin seed, root of wild Thippali, Cardomom, Cloves, Pachila, Naagappoova, dried ginger, pepper, Koduveli kizhangu, Iruveli, Ayamodhakam, Coriander, and Thuvar chilakaaram, all in equal quantities, added to three times this quantity of skin of the root of Puli, Thaathiri flower, Cheru Thippili, root of Koovalam, rind of Thalimaathulakkaaya, Ayamodhakam with six times the quantity of sugar and eight times the quantity of unripe fruit (kaaya) of Vilaar tree, is prescribed for Dysentery, stomach disorders, Kshayam, neck disorders, Gunmam, asthmatic breathing, indigestion, tastelessness and Sinusitis.

कर्षोन्मिता तु गोक्षीरी चतुर्जातं द्विकार्षिकम् ।
यवानीधान्यकाजाजीग्रंथिव्योषं पलांशकम् ॥
पलानि दाडिमस्याष्टौ सितायाश्चैकतः कृतः ।
गुणैः कपित्थाष्टकवच्चूर्णोऽयं दाडिमाष्टकः ॥

Daadimaashtaka Choornam is a powder prepared with 3 Kezhenja of sediment obtained after soaking Koova (Koova Noora), 6

Kezhenja of Cardomom, Clove, Pachila, Naagapoova and Kuraashaani with one Phalam each of Coriander seed, Cumin seed, root of wild Thippili, dried Ginger, Thippili and Pepper with 8 Phalam of raw Thaali Maadulakkaaya mixed with 8 Phalam of sugar. Taken with an equal or double the quantity of sugar, this powder produces the same effect. as the earlier mentioned Kapithaashtaka Choornam.

PILES (ARSAS)

कर्कटस्थे भानौ स्वपुत्रदृष्टे पुमान् पिशुनः ।

दुर्नामकुष्ठरोगैरभिभूतो निर्दयो विगतलज्जः ॥

The text says that astrologically, a native with *the Sun in Karkataka aspected by Saturn*, is provocative, suffers from Archas and Kushtam, will be unkind and shameless and will undergo a life of sorrow.

The situation requires **propitiation** through chanting of the mantra beginning “Aakrishna” and homam with gingely, twigs of Calatropis (Erukku), and ghee with paayasam as an offering. Depending on the severity of the affliction, wearing of coral, gifting of cow and bath as detailed earlier, are prescribed.

Archas affects persons who accept rewards for teaching chanting, conducting homas and for entertaining (upachara).

For **propitiation** are prescribed, periods of abstinence and rituals (vradham) for a krischram, adikrischram or chandraayanam (one phase of the moon) and chanting of “Purusha Suktham”, “Udyaannam”, “Hrik”, “Aadithyahridayam” and Sukthas like “Agnivarnam”. Depending on the severity of the ailment, a gift of gold and ghee can be made. If the patient is rich and the ailment at a stage difficult to cure, the total family requirements should be gifted to, a noble brahmin, learned in the vedas and head of a family. This is prescribed in the “Brahma Geetha Vachana”.

“Arshovaan govadho marthyaha” says “Padma Puranam”, testifying that cow slaughter will lead to Archas. A rich patient, should gift a cow and perform homa to the accompaniment of the chanting of “Hemasringi Rowpya Gureem”. Boudhaayana has spoken about gifting of cows.

Arsas will be cured through good deeds like a gift of a cow. Those who can afford, can make gifts of gold also. If the intention is to prevent Arsas from occurring, even those in indigent circumstances, should somehow find the resources, to do these good deeds.

पृथग्दोषैः समस्तैश्च गोणितात्सहजानि च ।

अर्शासि षट्प्रकाराणि विन्धान्दुदवलित्रये ॥

Aetiology and treatment: the disease originates from the tissues of the anal region, which is divided into three parts. There are six types of Arsas associated with disharmony in Vaatham, Kapham and Pitham, either individually or together or due to blood impurities or occurring spontaneously.

दोषास्त्वङ्मांसमेदांसि संदूष्य विविधाकृतीन् ।

मांसोकुरानपानादौ कुर्वत्यर्शासि तान् जगुः ॥

Disharmony in Vaatha and other humours affect the skin, flesh and fat producing protuberances in the anal region.

तत्रार्शसामुपदिशन्ति चतुः प्रकार-

मारोग्यमेकमददैरपरं च शस्त्रैः ॥

क्षारेण चान्यदनलेन चतुर्थमित्थ-

मित्यामयैककृतिनः किल सुश्रुताद्याः ॥

Susruta and other teachers have prescribed as treatment, medicines, surgery, scraping and cauterisation.

अर्शोतिसारग्रहणीविकाराः प्रायेण चान्योन्यनिदनभूताः ।

मंदेनले संप्रभवन्ति सर्वे दीप्ते तु शांतिं सहसा ब्रजन्ति ॥

Arsas, Dysentery and stomach ailments grow by stoking each other. They move in tandem with the increase or decrease in digestive power.

यद्वयोरानुलोम्याय यदग्निबलवद्धये ।

अन्नपानौषधं सर्वं तत्सेव्यं नित्यमर्शासि ॥

Patients of Arsas, should consume food, drinks and medicines that will improve digestion and the vital energy of Vaayu.

वातातिसारवदिभ्रवर्चस्यशास्युपाचरेत् ।

उदावर्त्तविधानेन गाढविट्कानिवासकृत् ॥

Arsas patients with loose motion should undergo the treatment prescribed for Vaathaathisaaram. Those with constipation should take the treatment prescribed for Udaavartham.

प्रवृत्तबहुलास्त्राणि पित्तशोणितनाशनैः ।

विडिवंधे हितं तक्रं यवानीविश्वसंयुतम् ॥

न प्ररोहन्ति गुदजाः पुनस्तक्रसमाहताः

Patients with excessive bleeding should take medicines that will harmonise the humours of Pitharaktham. Patients with Arsas accompanied with constipation, should take ground Kuraashaani and Chukku mixed in buttermilk, for immediate relief as well as a permanent cure.

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स्रोतः सु तक्रमुक्तेषु रसः सम्यगुपैति यः

तेन पुष्टिर्वीलं वर्णः प्रहर्षश्चोपजायते ॥

वातश्लेष्मविकारणां शतं च विनिवर्त्तते ।

Buttermilk cleanses the vessels and in the process improves the body's strength, health and complexion and brings happiness to the mind and in addition, cures, illnesses resulting from disharmony of Vaatham and Kapham.

सगुडां पिप्पलीयुक्तामभयां घृतभर्जिताम् ॥

त्रिवृहं तोयुतां वापि भक्षयेदनुलोमिकाम् ।

तिलारुष्करसंयोगं भक्षयेदग्निवर्द्धनम् ।

कुष्ठरोगहरं श्रेष्ठमर्शसां नाशनं परम् ॥

Cheruthippili and Kadukka roasted with ghee applied to them, powdered and mixed with jaggery or Cheruthippili, Kadukka rind, Thrikolpakkonna, and root of Naagadanthi, powdered and taken, improves the Vaayu humour. Cherkuru and Gingely roasted and powdered, taken with jaggery will cure Paandu rogam and Archas.

तिलभल्लातक पत्थ्यागुडश्चेति समांशकम् ।

दुर्गामश्वासकासघ्नं प्लीहपांडुज्वरापहम् ॥

Gingely, Cherkuru and Kadukka, powdered and mixed with an equal quantity of jaggery will cure Arsas, Paandu rogam, difficult breathing, Pleeham and Jvaram.

मृल्लिप्तं सूरणं कंदं पक्त्वाग्नौ पुटपाकवत् ।

अद्यात्सतैललवणं दुर्नामविनिवृत्तये ॥

Mud scraped from kaattu Chena, ground, wrapped and baked in the way prescribed for sputam, mixed with oil and Induppu is prescribed for all types of Arsas.

सनागशरुष्करवृद्धदारुकं गुडेन यो मोदकमत्त्युदारकम् ।

अशेषदुर्नामिकरोगदारुकं करोति वृद्धं सहसैव दारकम् ॥

Chukku, Cherkuru, Marikunni and jaggery made into modhakas (balls cooked with a covering of dough) is effective in curing advanced cases of Arsas and is known to rejuvenate the aged, bringing back their youth.

लाक्षा हरिद्रा मंजिष्ठा मधुकं नौलमुत्पलम् ।

अजाक्षीरेण संपीतं रक्तजाशोविनाशनम् ॥

Kolarakku (lac) skin of Maramanjil, Manjatti, Irattimathuram, and Karikkoovala kizhangu in equal parts, mixed in goat's milk, is prescribed for Raktharsas.

नवनीतितलाभ्यासात्केशरनवनीतशर्कराभ्यासात् ।

दधिसारमथिताभ्यासाद्गुदजाः शाम्यन्ति रक्तवहाः ॥

Butter melted ghee, Gingely or Naagappoova, butter melted ghee and jaggery or all these in the liquid that collects on top of formed curd, is effective in curing Rakthaarsas.

रास्नामेरंडमूलं च मधुकं देवदारु च ।

यवचूर्णेन युक्तानि यवचूर्णेन साधयेत् ॥

तेनोपनाहं कुवीत स्वेदयेच्च पुनः पुनः ।

तेनाशांसिसमं यांति वेदना च निवर्तते ॥

Frequent fomentation (navara kizhi) using powder prepared from the following ingredients viz Aratha, root of white Castor, Irattimathuram, Devathaaram and Yavam relieves all types of pain and cures Arsas.

शिरिषबीजं द्वौ क्षारौ लंगली सैधवं वचा ।
 स्नुहीक्षोरेण पिष्टानि गवां पित्तेन भावयेत् ॥
 अशौंसि लेपयेत्तेन सप्तरात्रं पुनः पुनः ।
 लिप्तान्येतेन सर्वाणि विनश्यन्ति न संशयः ॥

Another suggested cure is a paste, prepared out of Nemmeni Vaagakkuru, Chavalkaaram, Thuvarichilakkaaram, Menthonni Kizhangu and Induppu, in equal quantities, ground in Kallippala neeru, thoroughly mixed with cow's bile, applied nightly for seven days to the area of Arsas.

त्रिवृत्तैजोवती दंती श्वदंष्ट्रा चित्रकं सटी ।
 गवाक्षी मुस्तविश्वाब्दविडंगानि हरीत्तकी ॥
 पलोन्मितानि चैतानि भल्लातकपलाष्टकम् ।
 वृद्धदारात्पलान्यष्टौ षोडशैव तु सूरणात् ॥
 जलद्रोणद्वये क्वाथ्यं चतुभागावशेषितम् ।
 पूतं रसं तु तं दत्त्वा क्वाथेभ्यस्त्रिगुणं गुडम् ॥
 लेहं पचेद्धितं तावद्यावद्वर्षप्रलेपनम् ।
 अवतीर्य ततः पश्चाच्चूर्णानीमानि दाययेत् ॥
 त्रिवृत्तैजोवती कन्दं चित्रकं द्विपलांशकम् ।
 एलात्यक्पत्रनागाह्वं प्रत्येकं चापि पट्टपलम् ॥
 द्वार्त्रिशत्पलिकं चेह चूर्णं कृत्वा प्रदापयेत् ।
 ततो मात्रां प्रयुञ्जीत जीर्णं क्षीररसाशनः ॥
 पंचगुल्मान् प्रमेहांश्च पाण्डुरोगं हलीमकम् ।
 जयेदर्शांसि सर्वाणि तथा सर्वोदराणि च ॥
 दीपयेद्ग्रहणीमेष यक्ष्माणं चापकर्षति ।
 पौनसे च प्रतिशयाये आडयवाते चापकर्षति ।
 अयं सर्वगदेष्वेव कल्याणो लेह उत्तमः ।
 दुर्नामानि हरत्याशु दृष्टो वारसहस्रशः ॥
 भवत्यनेन पुरुषः शतवर्ष निरामयः ।
 दीर्घायुषश्च जननो वलीपलितनाशनः ॥

रसायनवरश्चैव मेधावर्धन उत्तमः ।

गुडः श्रीबाहुशालोयं दुर्नामारिः प्रकीर्तितः ॥ इति बाहुशालो गुडः ।

Baahushaala gudam is prepared with one Phalam each of Thrikolpakoonna, Cherupunnari, root of Nagadanti, Naaikurunaiyari, Koduvelikizhangu, Kachoram, root of cheria kaattu Vellari, dried Ginger, Vizhaalari, Kadukka, eight Phalam of Cherkuru, sixteen Phalam of Kaattu Chena, boiled in thirty two Idankazhi of water, boiled down to one fourth the quantity, squeezed and strained and mixed with three times the quantity of jaggery and boiled to the consistency when the mixture sticks to the ladle. This should be mixed with two Phalam each of Thrikolpakonna, Cherupunnari, kaattu Chena, Koduvelikizhangu and six Phalam each of Elathari, Cloves, Pachila and Naagapoova. Powdered and thoroughly mixed, this medicine is administered in a dosage adjusted to the patient's digestive power. After digestion of the medicine, the patient should take milk and mutton soup.

Five types of Gunmam, Diabetes, Paandu rogam, Halee-makam, all types of Archas, Udhamam, dull digestion, Kshayam, Si nusitis, facial paralysis and Gout will be cured with this preparation. This special lehyam, in addition to doing good to these patients, will immediately cure Arsas, bestow longevity up to hundred years and remove signs of senility, like wrinkled skin and grey hair and improved intellectual power. **Baahushaala gudam is a veritable enemy of Arsas.**

पथ्या पञ्चपलायेकमजाज्या मरिचस्य च ।

पिप्पलीपिप्लीमूलचव्यचित्रनागरैः ॥

पलानि वृद्ध्या क्रमशो यवक्षारं पलद्वयम् ।

भल्लातकपलान्यटौ कंदस्तु द्विगुणे मतः ॥

द्विगुणेन गुडेनैषां वटकानक्षसंमितान् ।

एकैकं भक्षयेत्प्रातस्तक्रमल्ल पिबेदनु ।

वह्निं संदीपयत्याशु ग्रहणीपाण्डुरोगजित् ॥

कौंकायनेन शिष्येभ्यः शस्त्रक्षाराग्निभिर्विना ।

कथितो वटको ह्ये ष गुदजानां विनाशनः ॥

Kaangaayana modakam, is prepared with five Phalam of Kadukka rind, one Phalam each of Cheruthippili, Jeerakam and

Pepper, two Phalam of Kaattu Thippili, three Phalam of the root of Kaattu Mulagu, four Phalam of Koduveli Kizhangu, five Phalam of Chukku, two Phalam of Chavalkaaram, eight Phalam of Cherkuru and sixteen Phalam of Kaattu Chena. The ingredients are powdered and mixed with twice the quantity of jaggery and made into modakam. Three kezhanju of this every morning, followed with a drink of sour buttermilk, will improve digestive power immediately. Grihani and Paandu rogam will be cured. This vadagam cures Arsas, dispensing with the need of surgery, scraping and cauterisation, according to sage Kaangayana.

त्रिफलादशमूनि निः कुम्भानं पलंपलम् ।
 वारिद्रोणे शृतं पादशेषं गुडतुलायुपम् ।
 आज्यभाण्डस्थितं मासं दन्त्यरिष्टो निषेवितः ॥
 गुदजकृम्युदावर्त्तग्रहणीपाण्डुरोगहा ।

Danthyaarishtam is prepared with one Phalam each of Nellikka, Thaanikka, Kadukka, roots of Kumbil, Koovalam, Paadhiri, Payyazhaanda, Munja, Orila, Moovila, cheru Vazhidininga, white Vazhidininga, Nerinji and Naagadanti, boiled in sixteen Idangahi of water, reduced to four Idangazhi, squeezed and strained and mixed thoroughly with one Thulaam of jaggery. This preparation, stored for a month in a seasoned vessel, smeared with ghee, with its mouth closed will cure Archas, Krimi rogam, Udhaavartham, Grihani and Paandu rogam.

भल्लातकानि त्रिफला दंती चित्रकमेव च ।
 एतानि समभागानि सैन्धवं द्विगुणं भवेत् ॥
 कपालाग्नौ भवेत्पक्वं मृदुना गोमयाग्निना ।
 एतत्कल्याणलवणं श्रेष्ठमशौविकारिणम् ॥

Kalyaana lavanam is prepared with one Phalam each of Cherkuru, rind of Tribhala root of Nagadanti. Koduveli kizhangu and two Phalam of Induppu. Using cow dung cake as fuel and using a new pot, the mixture is made into ash (bhasmam) which is good for curing Archas.

यथा सर्वाणि कुष्ठानि हतः खदिरबीजकौ ।
 तथैवाशांसि सर्वाणि वृक्षकारुष्ककरो हतः ॥

Kudagupaala and Cherkuru are, as effective in curing Archas, as Karungaali Kaathal and Venga Kaathal are, in curing leprosy.

हरिद्रायाः प्रयोगेन प्रमेह इव षोडशः ।

क्षाराग्निभयां निवर्तते तथा वृषगुदोद्भवाः ॥

The skin of Maramanjali is, as effective in curing sixteen types of Diabetes as scraping and cauterising is, in curing Arsas.

घृतानि दिपनीयानि लेहायस्कृतयः सुराः ।

आसवाश्च प्रयोक्तव्या वीक्ष्य दोषसमुच्छ्रितम् ॥

The administration of Gritham, Aasavam, Ayaskrithi and Madyam, which increase the strength of digestion, should be adjusted to the level of intensity of disharmony of the vital humours.

वेगावरोधः स्त्रीपृष्ठयानान्युत्कटकासनम् ।

यथास्वं दोषलं चाग्नमर्शसः परिवर्जयेत् ॥

Patients with Archas, should answer calls of nature without delay, avoid sitting continuously on a hard surface and avoid food that creates disharmony among the vital humours.

INDIGESTION (AJEERNAM)

अतिपरिभूतः कृपणः सहजयुतो मानवो भवति ।

जीवे मन्दाग्निः स्त्रीवियुतो दुश्चिक्ये पापकर्मा च ॥

Dealing with astrological indication, it is pointed out that *Jupiter positioned in the third house*, results in a sinful nature, habit of criticising others, poverty, many siblings, life of separation from spouse and a dull digestion.

अल्पोदराग्निपुंस्त्वः परिभूतो दुर्बलोलसः षष्ठे ।

स्त्रीवियुतो रिपुहंता जीवे पुरुषोतिविख्यातः ॥

मालतीकुसुमशुभ्रसर्षपैः पल्लवैश्च मदयन्तिकोद्भवैः ।

मिश्रमंबु मधुकेन च स्फुटंवैकृतं गुरुकृतं निकृन्तति ॥

शूद्रस्यैव तु भुक्त्वान्नमव्रतस्य द्विजस्य च ।

शूलव्याधिर्भवेन्नित्यमजीर्णमियपीडितः ॥

Jupiter positioned in the sixth house is indicative of dull digestion, low manliness, critical nature, weakness and laziness, separation from spouse, victory over enemies and fame.

Chanting of mantra starting “Brahaspathe Athiyal”, homa with gingely, ghee and banyan twigs and gift of yellow apparel, are prescribed procedure for propitiating Jupiter posited in the sixth house.

The sloka prescribes bath in water, in which Pichchaka flower, white mustard, creeper Jasmine’s tender leaves and Irattimathuram have been soaked, wearing of Pushparaaga or pearl and offering of curd rice.

The text asserts that one who has stolen food, will end up with indigestion, to mitigate which, keeping in consideration the age and strength of the patient, **fasting** for three days, chanting of mantram

starting, "Agni Rashmi" and homam with paayasam and ghee are prescribed.

It is also said that one who accepts food from a person, who lives on interest earnings and who does not observe the prescribed rites and rituals or accepts food from an unclean person, will develop stomach ache and indigestion.

According to the learned ancients, mitigation can be had by observing fasting for three days and gifting to a householder brahmin, learned in the vedas and of good character, three Phalam of pure silver and food materials.

One who eats beef, will have dull digestion. Paraasara has prescribed as mitigation, recitation of "Agni Suktham" and "Sri Suktham". One who has caused insanity by poisoning another person, will suffer from indigestion and may end up in a near fatal state.

Propitiation, according to Boudhaayana, is through recitation of "Rudra Suktham", 10,008 times, and homam using ghee, paayasam and other homa ingredients and feeding forty brahmins.

अग्नेर्मान्द्यं भवेतस्य यस्त्रेताग्निविनाशकः ।
 वक्ष्यामि तत्प्रतीकारं यथोक्तं ब्रह्मणा पुरा ॥
 पलार्धेन तदर्धेन तदर्धेनाथ वा पुनः ।
 राजतं कारयेत्सम्यग्गग्नेर्वाहनमुत्तमम् ॥
 सौवर्णस्य खुराः कार्याः श्वेतवस्त्रेण वेष्टयेत् ।
 श्वेतमाल्यैः श्वेतगन्धैर्धूपं दद्यान्मधूत्कटम् ॥
 तंडुलोपरि संस्थाप्य पुनः संपूजयेत्सुधीः ।
 तंडुलानां परीमाणं द्रोणद्वयमुदात्तम् ॥
 अग्नेय्यां दिशि होमश्च समिदाज्यतिलैरपि ।
 वषट्ते विष्णवे इति मंत्रेण समिद्धोमः प्रशस्यते ॥
 अग्नेनयेत्याज्यहोमोप्यग्निनाग्निस्तिलाक्षतैः ।
 मंत्राध्यायोक्तमार्गेण वह्निसंस्थापनं स्मृतम् ॥
 अग्नेः प्रायुत्तरे देशे शुभं पात्रं च विन्यसेत् ।
 प्रणीतामोक्षपर्यन्तं कृत्वा स्नानं विधीयते ॥

आपोहिष्टेति प्रत्यूचं हिरण्येति त्यूचं तथा ।
 पवमानानुवाकेन मार्ज्जयेद्रोगिणं कुशैः ॥
 शत्रौ वातानुवाकेन शान्तिर्वापि प्रकल्पये ।
 तस्मै हुतवते रोगी प्राङ्मुखाय उदङ्मुखः ॥
 पूजिताय च शान्ताय दद्यादन्नं सदक्षिणम् ।
 देवानां यो मुखं हव्यवाहनः सर्वपूजितः ॥
 तस्य त्वं वाहनं पूज्यः देवैः सेन्द्रैर्महर्षिभिः ।
 अग्निमाद्यं पूर्वकर्म विपाकोस्य तु यन्मम ॥
 तत्सर्वं नाशय क्षिप्रं जाटराग्निं प्रवर्धय ।
 वडवानलवान्मर्त्यो जीवद्वर्षशतं पुनः ॥
 ततः स्वबन्धुभिर्विप्रेः स्नात्वा भुञ्जीत मानवः ॥

A destroyer of the three types of fires viz Dakshinam, Garhapathyam, Aahavanyam will suffer from dull digestion.

Boudaayana suggests as propitiation, fashioning an image of a ram, Agni's vaahana, in 1/2 or 1/4 or 1/8 Phalam of pure silver, with hooves plated with gold, garlanded with white flowers and scented with sandalwood smoke. Placing the image in a vessel covered in white cloth, containing 32 Idangazhi of rice, the image is to be gifted to a householder brahmin, of good character and well versed in the Vedas, to the accompaniment of the dhyaana mantra "Vedaanaam Yomukham Havya Vahanaaha Sarva Poojithaaha".

The person who makes such a gift of a ram will have improved digestive power and will live up to one hundred years.

मन्दस्तीक्ष्णोथ विषमः समश्चेति चतुर्विधः ।
 कफपित्तानिलाधिक्यात्तत्साम्याज्जाठरोनिलः ॥

There are four types of indigestion viz dull, acute, difficult to cure (vishama) and ordinary or (samam) indigestion running an even course, associated respectively, with disharmony in the vital humours of Kapham, Pitham and Vaatham and all three being in equal disharmony (dosha saamyam).

विषमो वातजान् रोगांस्तीक्ष्णः पित्तनिमित्तजान् ।
करोत्यग्निस्तथा मन्दो विकारान्कफसंभवान् ॥

A person with **Vishamaagni** has Vaatha humour in disharmony, one with **Theeshmaagni** has the vital energy of Pitham in disharmony and lastly one with **Mandhagni** has Vaatha humour in disharmony.

समा समाग्नेरशिता मात्रा सम्यग्विपच्यते ।
स्वल्पोपि नैव मन्दाग्नेर्विषमाग्नेस्तु देहिनः ॥
कदाचित्पच्यते सम्यक्कदाचिन्न विपच्यते ।
मात्रातिमात्राप्यशिता सुखं यस्य विपच्यते ॥
तीक्ष्णाग्निरिति तं विन्ध्यात्समाग्निः श्रेष्ठ उच्यते ॥

A person with **Samaagni** easily digests normal food, one with **Mandhaagni** has low digestive power, one with **Vishamaagni** has good digestion sometimes and at other times indigestion and the person with **Athyaagni** is able to digest food even in great quantities.

कफे क्षीणे यदा पित्तं स्वस्थाने मारुतानुगम् ।
तीव्रं प्रवृद्धयेदग्निं तदा त भस्मकं वदेत् ॥

A person with a weak humour of Kapham and under the influence of Vaatha and Pitham in disharmony, will have increased digestive power.

आमं विदग्धं विष्टब्धं कफपित्तानिलैस्त्रिभिः ।
अजीर्णं केचिदिच्छन्ति चतुर्थं रसशेषतः ॥ (सुश्रुत सू. अ. ४६)
अजीर्णं पंचमं केचिन्निर्दोषं दिनपाकि च ।
वदन्ति पष्ठं चाजीर्णं प्राकृतं प्रतिवासरम् ॥

Three types of indigestion have been identified viz Aamam, Vidagdham and Vishkambam due to disharmony in Kapha, Pitha and Vaatha humours respectively.

Sometimes, though the food is digested, its essence remains undigested and this is recognised as a **fourth type** viz Rasaseshaa-jeeranam.

A **fifth type** is accompanied with sweating and digestion overnight.

The sixth type is where symptoms like bloated stomach are absent and digestion is completed over the day. So say the acharyas.

अत्यम्बुपानाद्विषमाशनाच्च संधारणात्स्वप्नविपर्ययाच्च ।

कालोपिसात्म्यं लघुचापि भुक्तमन्नं न पाकं भजते नरस्य ॥

Excessive intake of water, senility, fast eating, too much stress on memory and retention and keeping awake without sleep for a long period, leads to a situation, where even light food, taken at specified times, does not get digested.

ईर्ष्याभयक्रोधपरिक्षितेन लुब्धेन क्षुद्देन्यनिपीडितेन ।

प्रहर्षयुक्तेन च सेव्यमानमन्नं न पाकं लभते नरस्य ॥

Persons in a condition of weakness and tiredness due to provocation, fear, anger, persons who are sick, persons in grief, weak and pitiable persons (dheenana) persons who are overwhelmed with happiness will have digestion that is slow and delayed.

सूचीभिरिव गात्राणि तुदन्सन्तिष्ठतेऽनिलः ।

यस्याजीर्णेन सा वैद्यैर्विबूचीति निगद्यते ॥

Indigestion due to disharmony in Vaayu humour and where the patient feels all over his body, stinging sensations as from pins and needles, has been named by vaidyas Vishoochika.

यः श्यावदन्तोष्ठनरवोत्पसंज्ञश्छर्द्दिदितोभ्यन्तरजातनत्रः ।

क्षामस्वरः सर्वविमुक्तसंधिर्यायात्ररोसौ पुनरागमाय ॥

A Vishoochika patient with the symptoms of blackened teeth, lips and nails, low vitality, with sunken eyes, choked voice and difficulty in using the joints of arms and other limbs, may not survive.

समस्य रक्षणं कार्यं विषमे वातनिग्रहः ।

तीक्ष्णे पित्तप्रतिकारो मन्दे श्लेष्मविशोधनम् ॥

For Vishama, Theeshna and Mantha forms of indigestion, medicines that will tackle disharmony in Vaatha, Pitha and Kapha humours respectively, are prescribed.

वचालवणतोयेन वान्तिरामे प्रशस्यते ।

वान्यनागरसिद्धं वा तोयं दद्याद्विचक्षणः ॥

Powdered Vayambu and Induppu mixed in hot water or water which has been reduced in quantity, by boiling in it Coriander seeds and Ginger, can be used as an emetic, inducing vomiting.

आममामप्रशमनं शूलघ्नं वस्तिशोधनम् ॥

विष्टब्धे स्वेदनं कार्यं प्रयं वा लवणोदकम् ।

रसशेषे दिवास्वप्नो लघनं वमनं तथा ॥

Medicines that will cleanse the bowels, should be used in cases of indigestion with stomach ache. In cases of Vishkambam, purging and taking of Induppu in hot water, are indicated. In the case of Rasa sesham, sleeping during day time, fasting and induced vomiting are indicated.

व्यायामप्रमदाव्यवाहनरथक्रांतानतीसारिणः ।

शूलश्वासवतस्तृपापरिगतान् हिक्कामरुत्पीडितान् ॥

क्षीणान् क्षीणकफान् शिशुन्मदहतान्वृद्धाग्रसाजीर्णिनो ।

रात्रौ जागरितान्नरान्निरशनान्काम दिवा स्वापयेत् ॥

Sleeping during day time is good in the case of persons, who indulge in stree seva, who travel by horse-drawn and other vehicles, stressful travel, patients of Dysentery and stomach ache, Asthmatics, people with excessive thirst, those who have bouts of hiccups, those with gastric problems, persons in the grip of sorrow and sadness, those who are weak, those who have weak Kapha humour, children, senile people, people with indigestion, those who do not sleep at night and those who forego food.

पथ्यापिप्पलिसंयुक्तं चूर्णं सौवर्च्यलं भवेत् ।

मधुनोष्णोदकेनाथ मत्वा दोषगतिं भिषक् ॥

चतुर्विधमजीर्णं तु मन्दानलमथारुचिम् ।

आध्मानवातगुल्मं च शूलं चाशु नियच्छति ॥

The rind of Kadukka, Cheruthippili and Thuvarchilakkaaram in equal quantities and powdered and taken with Cheruthen or mixed in water, depending on the condition of the vital humours, will mitigate the four types of indigestion : dull digestion, tastelessness, bloated stomach and cure Vaathagulmam.

मातुलुंगीजटाव्योषं निशाबीजं करञ्जकम् ।

काञ्जिकेनाञ्जनाद्धन्याद्विपूचीमतिदारुणाम् ॥

Rind of Thaalimaathulankaaya, Jadaamaanji, Chukku, Pepper, Thippili, Varattumanjal, Punga seeds (kuru), in equal quantities, powdered and ground with water, in which rice has been washed or cooked, applied to the eyes, like mascara (kaajal) will cure the worst of Vishoo chika.

वराव्योषाग्निल्वोग्राविपाद्यैः सगुडैर्वटी ।

त्रिगुंजा जीर्णशूलार्तिवातश्लेष्मगदापहा ॥

Rind of Tribhala, Thrikadu, (Chukku, Milagu and Thippili) Koduveli kizhanga, root of Koovalam, Vayambu and Adhivitayam in equal quantities, should be ground and made into tablets, the size of three kunji kuru. Taken with jaggery, this will cure indigestion, stomach ache and all afflictions due to Vaatha and Kapha humour being in disharmony.

हिंशुभागो भवेदेको वचा द्विगुणिता भवेत् ।

पिप्पली त्रिगुणा चात्र शृंगवेरं चतुर्गुणम् ॥

यवानी पञ्चगुणा ज्ञेया षड्गुणा च हरीतकी ।

चित्रकं सप्तगुणितं कुष्ठं चाष्टगुणं भवेत् ॥

एतद्वातहरं चूर्णं पीतमात्रं प्रशांतयेत् ।

पिबेद्धन्वा मस्तुना वा सुरया कोष्णवारिणा ॥

सोदावर्तमजीर्णं च प्लीहानमुदरं तथा ।

अंगानि यस्य शीर्यति विषं वा येन भक्षितम् ॥

अशोहरं दीपनं च शूलघ्नं गुल्मनाशनम् ।

कासं श्वासं निहन्त्याशु तथैव क्षयनाशनम् ॥

चूर्णमग्निमुखं नाम न क्वचित्प्रतिहन्यते ॥

AgnimughaChoornam, prepared with one part of Asafoetida, two parts of Vayambu, three parts of Thippili, four parts of Ginger, five parts of Yavam, six parts of Kadukka, seven parts of Koduveli kizhangu and eight parts of Kottam and taken with curd or curd water, toddy or warm water, will harmonise Vaatha humour and cure, Udaavartham, indigestion, afflictions of the spleen and stomach and the feeling of limbs falling off, Piles, complex forms of toxins, Gunmam and intense stomach ache, asthmatic breathing and Tuberculosis.

त्रिकटुकमजमोदासैन्धवं जीरके द्वे
 समघरणघृतानामष्टमो हिङ्गुभागः ।
 प्रथमकवलभुक्तं सर्पिषा चूर्णमेत-
 ज्जनदति जठराग्निं वातरोगान्निहन्ति ॥

Hingvaashtaka Choornam is prepared using Chukku, Pepper, Thippili, Ayamodhakam, Indhuppu and Jeerakam in equal quantities, mixed with Asafoetida of quantity, one eighth of this mixture. The mixture is powdered and mixed with ghee. Taken before food, this will cure Vaatha - Gunmam and will further enhance digestive power.

हिङ्गुग्राम्लषड्वृषणं त्रिलवणद्विक्षारपाठासटी-
 पथ्यादाडिमजीरधान्यहपुषावृक्षाम्लरुग्दौष्यकम्
 लुङ्गाद्राप्नुतमन्नकोष्णजलभुग्गुल्मान्निमान्धारुचि-
 प्लीहाशौगलगण्डहृद्ग्रहणिकानाहस्थिसर्वार्तिजित् ॥

Hingwaadi Choornam prepared with Asafoetida, Vayambu, skin from the root of Puli, root of Kaattuthippili, root of Kattumilagu, Chukku, Thippili and Pepper, three types of salt, two types of kaaram, Paada kizhangu, Kachoram, rind of Kadukka, rind of Thaali-maathulanga, Cumin seed, Coriander seed, root of Adakkamani, Kottam, and Ayamodhakam in equal quantity, powdered and taken with the juice of Maathulanaranga or hot water. This will cure Gunmam, loss of digestive power, tastelessness, Pleea, Piles, Gala gandom, Grihani and bloated stomach.

विजया पिप्पली शुण्ठी त्रिसमं परिकीर्तितम् ।
 अग्निसंदीपनं नृणां त्रिदोषामयनाशनम् ॥

Kadukka, Thippili and Chukku taken in equal quantities, will strengthen the digestive power and mitigate diseases connected with disharmony in the vital humours.

उद्गारशुद्धिरुत्साहौ वेगोसर्गौ यथोचितः ।
 लघुता क्षुत्पिपासेच जीर्णहारस्य लक्षणम् ॥

The indications of **proper and normal digestion** are belching that is odourless, invigorated mind and intellect, normal bowel movement and urination, a light body and normal thirst and appetite.

WORM INFECTIONS (KRIMI ROGAM)

संज्ञारहितो विकलो व्याधिविबन्धकृमिक्षपितदेहः ।

निधनस्थे रजनिकरे स्वल्पायुर्भवति सक्षीणे ॥

Dealing with the astrological indications, the text points out, that with a *weak Moon in the eighth house*, the native will be short lived, have a wavering mind, will be dull and unaware of his surroundings, will suffer from afflictions due to blocked flow of vital humours and have a body susceptible to infections.

शत्रुगृहेर्कदशायां नयनविनाशो भवेच्च कुब्जत्वम् ।

ज्वालागर्दभरोगैर्भवन्ति कृमयः पराभूतिः ॥

The *maha dasa of Sun posited in houses inimical to him viz those of Saturn and Venus*, will lead to infectious diseases, injuries to the eye and a hunched back.

A native with the *Moon in the eighth house*, will be susceptible to infections and should propitiate the planet through rites and rituals as prescribed in the vedas and through good deeds, as pointed out earlier.

कुञ्जरधेन्वश्चघाती च कृमिकृक्षिर्भवेन्नरः ।

स नीलवृषभान्दद्यात् ब्राह्मणेभ्यश्च भोजनम् ॥

The text asserts that, one who has killed elephants or horses or cows will suffer from infections and gifting of a black bull or feeding brahmins has been prescribed as propitiatory acts.

मृते भर्तरि या नारी नीलवस्त्रं प्रधारयेत् ।

सा सृता नरकं याति कृमिकृक्षिस्ततः परम् ॥

Widows who wear blue apparel in the period of grief following their husband's death, will suffer from infections and should in propitiation, gift bulls.

कृमयस्तु द्विधा प्रोक्ता बाह्याभ्यन्तरभेदतः ।
 बहिर्मलकफासृग्विड्जन्मभेदाश्चतुर्विधाः ॥
 नामतो विंशतिविधा बाह्यास्तत्र मलोद्भवाः ।
 तिलप्रमाणसंस्थानवर्णाः केशाम्बराश्रयाः ॥
 बहुपादाश्च सूक्ष्माश्च यूकालिक्षाश्च नामतः ।
 द्विधा ते कोठपिडकाकण्डगण्डान्प्रकुर्वते ॥

Infectious organisms are divided into **external and internal** ones. Again they are distinguished into **four categories** viz those originating from sweat and body dirt and those that arise from phlegm, blood and faeces. There are, generally speaking, **twenty names** for these organisms. Originating from the body dirt and of the size and colour of black gingely seed. These are many legged and attach themselves to and creep up the hair or apparel. Lice and their eggs, create by their bites, itching, pain and eruptions.

अजीर्णभोजीमधुराम्लनित्यद्रवाप्रियः पिष्टगुडोपभोक्ता ।
 व्यायामवर्जीचदिवाशयीच विरुद्धभुक् संलभतेकृमींश्च ॥

Indigestible food, sweets, sour foodstuff, excessive consumption of beverages, frequent consumption of puttu, jaggery, daytime sleeping and consuming food unsuitable to the system lead to infection.

माषपिष्टान्नलवणगुडशाकः पुरीषजाः ।
 मांसमाषगुडक्षीरदधिशुक्लैः कफोद्भवाः ॥
 विरुद्धाजीर्णशाकाद्यैः शोणितोत्था भवन्ति ही ।

Blackgram, Pishtaannam (food made by kneading, ground powder), salt, jaggery and greens lead to infections by organisms of the type Piveshajam, (those that are expelled with the stool). Meat, blackgram, jaggery, milk, curd and sour materials like tamarind, produce excess Kapham. Ajeernaahanam and Vrudhaashanam and greens lead to blood related infections.

ज्वरो विवर्णता शूलं हृद्रोगः श्वसनं भ्रमः ।

भक्तद्वेषोतिसारश्च संजातकृमिलक्षणम् ॥

Symptoms of diseases due to infections are indicated as Fever, change in body colour, stomachache, heart ailments, Asthma, tiredness, loss of appetite and Dysentery.

मुस्ताखुकर्णीफलदारुशिग्रुक्वाथः सकृष्णः कृमिशत्रुकल्पः ।

मार्गद्वयेनापिचिरप्रवृत्तान्कृमीन्निहंतिकृमिजांश्चरोगान् ॥

Musthaadi Kashaayam, is prepared with Muthanga kizhangu, Elichevian, Tribhala, Devathaaram, skin of Moringa, cheru Thippili and taken with Krimi Satru (anti infectious) powder. This will cure chronic condition, with infectious organisms spreading upwards and downwards, as also other infections.

पारसीकायवानी पीता पर्युपितवारिणा प्रातः ।

गुडपूर्वा कृमिजातं कोष्ठगतं पातयत्याशु ॥

Kuraashaani originating from France, kept overnight in a vessel, ground with water, mixed with jaggery and consumed in the morning, will serve expel infectious organisms that have been viciously infecting the lower abdomen.

पलाशबीजस्य रसं पिबेद्वा क्षौद्रसंयुतम् ।

लिङ्वा क्षौद्रेण वैडंगं चूर्णं कृमिनिवारणम् ॥

Either Kashaayam of Plaas seed or Vizhaalari powder, taken with Cheruthen is also effective, against infections.

दाडिमीत्वक्कृतः क्वाथस्तिलतैलेन संयुतः ।

त्रिदिनात्पातयत्येषः कोष्ठतः कृमिजाललकम् ॥

A Kashaayam of the skin of the root of Maathulanaarange or its rind, with oil on top, will, within three days, expel infectious organisms from the lower abdomen.

ककुभकुसुमं विडंगं लंगलिभल्लातकं तथोशीरम् ।

श्रीवेष्टं सर्जरसं चंदनमथ चाष्टमं दद्यात् ॥

एष सुगंधो धूपो मशकानां वै विनाशकः श्रेष्ठः ।

शय्यासु मत्कुणानां शिरसि च गात्रेषु यूकानाम् ॥

The smoke from burning Neermarudhu flower, Vizhaalan, Menthonni kizhangu, Cherkuru, Raama-cham, Thiruvatta resin, Chenjalyam, and Sandalwood, in equal quantities, is an effective *mox-quito repellent*. This also *eliminates lice and bed bugs*.

भण्डी पिष्ट्वारनालेन गोमूत्रेणातिमुक्तकः ।

कुण्टीकटुतैलेन योगो यूकापस्त्वयम् ॥

Application of Manjatti ground in kanji (kaadi) or gruel water, Thodukaara ground in cow's urine and Manayola ground in mustard oil, will eliminate lice.

ANAEMIA SPECTRUM (PAANDU ROGAM)

बाह्ये मण्डलयुक्तो नृशंसकर्मा ह्यनेकदुःखः स्यात् ।

अष्टमराशौ रविजे क्षयादिव्याधिभिस्तप्तः ॥

Dealing with astrology related to Paandu, the text points out that, Saturn positioned in the eighth house, portends for the native, Paandu, Tuberculosis, a life of sinful deeds and many sorrowful events. Such a Saturn should be propitiated through good deeds, rites, chants and homa as already indicated.

The native with Moon posited in the sign Leo (Simha) will suffer from Paandu, will have a quick temper and limited issues. Such a Moon should be propitiated as already prescribed to get rid of Paandu.

Karma vibhaaga : One who has stolen things belonging to the Gods or good men, will suffer from Paandu. Such a person, should observe austerities for three and a half Chandraayanam and perform Kooshmaanda homam and make gifts of gold.

अन्त्यजागमने मर्त्यः पाण्डुरोगी प्रजायते ।

वक्ष्यामि तत्प्रतीकारं दानहोमादिकर्मणा ॥

पलेनैकेन कुवीत रजतेन वसुन्धराम् ।

तदर्धेनाथवा कुर्याद्वित्तशाठ्यं कारयेत् ॥

सपर्वतवनां कृत्वा समुद्रपरिवेष्टिताम् ।

सपर्वतवनां कृत्वा समुद्रपरिवेष्टयेत् ॥

कांस्यपात्रे विनिःक्षिप्य पलाष्टकविनिर्मिताम् ।

देवीमावाहयेत्तत्र भूतधात्रीं हरिप्रियाम् ॥

एहोहि वसुधे देवि रूपेस्मिन् सम्यगाविश ।

संहिता पर्वतैर्वृक्षैः सुमनोभिर्मनोहरैः ॥
 एवमावाह्य तां देवीं गन्धमाल्यैः समर्चयेत् ।
 उपचारैः षोडशभिराचार्यः सर्वशास्त्रवित् ॥
 होमं चापि प्रकुर्वीत समिदाज्यतिलैः सह ।
 भूमिर्भूमीति मन्त्रेण समिद्धोमं प्रकल्पयेत् ॥
 मन्त्रः प्रकीर्तितश्चाग्नौ तिलाज्याहुतिभिर्हूयात् ।
 अनेन तु ततश्चात्र कुंभं वस्त्रेण वेष्टितम् ॥
 स्थापयेदन्नं शुभ्रमश्वस्थानादिमृत्तिकाः ।
 प्रक्षिपेच्च ततः शुद्धवारिणा परिपूरयेत् ॥
 पावमान्यादिभिर्मन्त्रैरभिषेकं च कारयेत् ।
 शन्नोदेव्यनुवाकेन शान्तिं चापि प्रकल्पयेत् ॥
 अभिषिक्तस्य चांगानि वस्त्रेण परिमार्जयेत् ।
 अक्षीभ्यामनुवाकेन यथा लिङ्गं सदर्मकम् ॥
 आचार्याय तु तां पृथ्वीं दद्याद्रोगी समाहितः ।
 मन्त्रेणानेन विधिवत्प्राङ्मुखाय ह्यु दङ्मुखः ॥

A person who has gone to bed with a Chandaala woman, will suffer from Paandu. Good deeds like, gifts and homam can be resorted to, for mitigation.

धात्री धरित्री भूतानां वराहेणोद्धृता पुरा ।
 रत्नगर्भा समुद्रैकवसना सर्वशोभना ।
 दानेनानेन सुप्रीता पाण्डुरोगं ध्यपीहतु ॥

A replica in silver, of earth with forests and mountains and surrounded by water, should be made of 1/2 of 1 Phalam of silver, covered with a white cloth and placed in a vessel made of 8 Phalam of bronze and with the accompaniment of chanting mantras like "Haripriyaya Bhoodevi" "Yehyehi Vasudhe Devi", invoking the earth goddess, worshipped with incense, and a homa performed by a learned pandit well versed in the scriptures, chanting mantras like "Bhoomir Bhoomi" the idol should be gifted, with mind at peace and with a contented face, to an acharya, by the patient standing in front of the acharya, to the accompaniment of the chanting of mantras like "Dhaathri Dharitthri Bhoothaanaam". Such a gift will please mother earth and mitigate Paandu.

JAUNDICE (KAAMAALA)

दुःखानि च शिरोरोगं कामलावातविभ्रमः ।

शरीरे क्लेशमाप्नोत शशांके शुक्रयध्यगे ॥

Astrology predicts, that natives born in the Moon sub period of Shukra Mahadasa, will suffer from afflictions of the brain, mental agony, jaundice, afflictions due to disharmony in Vaatha humour and bodily afflictions. Such Jaundice, can be mitigated by propitiating the Moon, through, bath, chanting of mantras, homa etc as earlier prescribed.

कामली भक्तचौरः स्याद्वक्ष्यामि तस्य निष्कृतिम् ।

कुर्याच्च पक्षिराजं तु विष्णोर्वाहनमुत्तमम् ॥

सुवर्णेनातिशुद्धेन पक्षयोर्मौक्तिकद्वयम् ।

नासिकयां तथा वज्रमुत्तरीयं च राजतम् ॥

एवं कृत्वा गरुत्मन्तं घृतद्रोणोपरि न्यसेत् ।

श्वेतवस्त्रेण संवेष्ट्य श्वेतमाल्यैः समर्चयेत् ॥

सर्वशास्त्रार्थतत्त्वज्ञो वैष्णवो धर्मतत्परः ।

ब्राह्मणस्त्वरचितो भक्त्या यजमानेन शाक्तितः ॥

उपचारैः षोडशभिर्द्विजमर्चयेत्तदा ।

आग्नेय्यां दिशि होमश्च कर्तव्यः स्थण्डिले शुभे ॥

समिदाज्यतिलैस्तत्र पालशसमिधोऽपि च ।

मन्त्रो गरुणगायत्री समिदाज्येन कीर्तितः ॥

तिलहोमो व्याहृतिभिः कार्यं स्विष्टकृतं जपेत् ।

पक्षिराजाय विद्महे स्वर्णपक्षाय धीमहि ॥

तन्नो गरुडः प्रथोदयात् ॥ इति गरुडगायत्री ॥

श्रीकृष्णपरमानन्द जगतः परिपालक ।

पूर्वजन्मनि यत्पापं भक्तचौर्यं मया कृतम् ॥

तेनावाप्यं हि वैरूप्यं यन्मया ह्यतिदुःसहम् ।
 कामलोत्थमिदं देव तव वाहनदानतः ॥
 विनाशयाशु मे कृष्ण जगतां पालको ह्यसि ॥
 स्थापयेद्व्रणं कुंभं सितवस्त्रेण वेष्टयेत् ।
 क्षिपेत्तत्र च रत्नानि मृत्तिका पञ्च रोचनम् ॥
 अश्वस्थानाद्नगजस्थानाद्वल्मीकात्संगमाद्ददात् ।
 पञ्चत्वक्पल्लवान् क्षिप्तवा पूरयेतीर्थवारिणा ॥
 तेनाभिषेकं कुर्वीत आपोहिष्ठादिभिः क्रमात् ।
 हिरण्यवर्णामित्यृचा पावमानेन चैव हि ॥
 ततः स्वात्वा शुची रोगी विषणोर्वाहनमुत्तमम् ।
 सदक्षिणं मुदा युक्तः प्राङ्मुखाय निवेदयेत् ॥
 मंत्रेणानेन विधिवदाचार्यायाप्युदङ्मुखः ॥
 एवं गरुडदानं च कृत्वा मर्त्यः सुखी भवेत् ।
 आचार्यं भोजयित्वा च प्रणिपत्य विसर्जयेत् ॥

One who has stolen food will suffer from jaundice. Mitigation can be sought, by gifting a golden idol of Garuda as prescribed, thereby propitiating Garuda.

पांडुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः ।
 चतुर्थः सन्प्राप्तेन पञ्चमो भक्षणानन्मृदः ॥

Three types of Paandu result from disharmony in the three vital humours of Pitha, Kapha and Vaatha and a fourth type from typhoid and the fifth from eating mud.

व्यवायमम्लं लवणानि मद्यं मृदं दिवास्वप्तमतीव तीक्ष्णम् ।
 विषेव्यमानस्य विदूष्यरक्तं कुर्वति दोषास्त्वचि पाण्डुभावम् ॥

One who is habituated to excess sex, salt, alcohol, eating mud, consuming acidic materials, sleeping during the day and consuming irritant substances, will have his humours in disharmony, resulting in Anaemia, leading to Paandu.

त्वक्स्फोटनिष्ठीवनगात्रसादमृद्भक्षणप्रक्षणकूटशोथाः ।
 विण्मूत्रपीतत्वमथाविपाको भविष्यतस्य पुरस्सराणि ॥

Skin eruptions, continuous spitting, cracking nails, weakness of body, consumption of mud, swollen eyelids, yellowish urine and faeces and a weakened digestion, are the initial symptoms of Paandu.

पाण्डुदन्तनखो यस्तु पाण्डुनेत्रश्च यो भवेत् ।

पाण्डुसंघातदर्शी च पाण्डुरोगी विनश्यति ॥

Pale white, teeth, nails and eyes and all things being perceived white, are terminal indications.

फलत्रिककामृतावासातिकाभूनिवनिवजः ।

क्वाथः शौद्रयुतो हन्यात्पाण्डुरोगं सकामलम् ॥

Balathrikaadi Kashaayam, made of rind of Tribhala, Amridh, root of Aadalotakam, Parpadaka grass, root of Puthirichunda, and skin of Margosa, taken with honey, will cure Jaundice and Paandu.

पुनर्नवानिचपटोलशुंठीतिक्तामृतादाव्यभयाकषायः ।

सर्वांगशोफोदरकासशूलश्वासान्वितं पाण्डुगदं निहन्ति ॥

Punarnawaadi kashaayam, made of root of Tamizhaama, Margosa skin, Padavala stem, Chukku, root Puthirachunda, Amridh, skin of Mara manjal and Kadukka, is very effective in curing Paandu accompanied by oedema, bloating of stomach, difficult breathing, stomach ache and Asthma.

मंदूरलोहाग्निविडंगपथ्याव्योषांशकः सर्वसमानतः स्यात् ।

मूत्रान्वितोयं मधुनावलेहः पपाइवामयं हन्त्यचिरेण योरम् ।

Puraanakittam, Loha chooranam, Koduveli kizhangu, Vizhaalari, Kadukka, Chukku, Pepper, Thippili in equal quantities, powdered and ground in cow's urine, taken with Cheruthen, as lehyam will very quickly cure, even long standing Paandu.

लोहपात्रस्थितं क्षीरं सप्ताहं पथ्यभोजनः ।

पिबेत्पाण्डुवामयी शोषी ग्रहणीदोषपीडितः ॥

Cow's milk, kept in an iron vessel for seven days, taken with proper diet control (pathyam) will cure Paandu, wasting and Grihani.

सप्तरात्रं गवां मूत्रं भावितं चाप्ययोरजः ।

पाण्डुरोगोपशान्त्यर्थं पयसा प्रपिबेन्नरः ॥

Purified Loha chooranam soaked in cow's urine for seven nights, taken in milk, is a cure for Paandu.

त्रिफलामा गुड्ढ्या वा दाव्या निम्बस्य वा रसः ।

प्रातर्मधुयुतं चैव कामलार्तः पिबेन्नरः ॥

A Kashaayam of Tribhala or skin of Maramanjal or Amridh or skin of Margosa taken with Cheruthen will cure Jaundice.

त्रिफला द्वे हरिद्रे च कटुरोहिण्ययोरजः ।

चूर्णितं मधुसर्पिभ्यांलेहयेत्कामलापहम् ॥

A powder (chooranam) made of equal quantities of the rind of Tribhala, Varattumanjal, skin of Maramanjal, Kadugurohini and Loha Choornam, taken with ghee and honey will mitigate Jaundice.

धात्रीलोहरजोव्योषनिशाक्षौद्राज्यशर्कराः ।

लेहो निवारयत्याशु कामलामुद्धतामपि ॥

A powder made of equal quantities of gooseberry (nellikka), Lohabhasmam, Chukku, Pepper, Thippili and Varattumanjal taken with ghee, honey and sugar will quickly cure even long standing Jaundice.

अंजने कामलार्तानां द्रोणपुष्पीरसः शुभः ।

निशागैरिवधात्रीणां चूर्णं नस्यं प्रकल्पयेत् ॥

नस्यं कर्कोटमूलस्य देयं वा जालिनीफलम्

Juice extracted by crushing Karithumba can be usefully applied to the eyes in cases of Jaundice.

Sniffing a powder, made of equal quantities of Varattumanjal, Kaavi mannu and rind of gooseberry or Kaattu Paval Kizhangu or of Puttal Peerathinde kaaya (unripe fruit) will mitigate Jaundice.

दग्ध्वाक्षकाष्ठैर्मलमायसं तु गोमूत्रनिर्वापित्तशप्तवारम् ।

विचूर्ण्य लीढं मधुनाचिरेण कुंभाह्वयं पांडुगदं निह्न्यात् ॥

Powdered Puraanakittam soaked in cow's urine for seven days, taken with honey will cure Jaundice with enlarged liver.

मंडूरस्य च शुद्धस्य तुलार्धं परिकीर्तितम् ।

तद्वल्लोहस्य पत्राणि तिलोत्सेधप्रमाणतः ॥

पुराणगुडपंचाशत्कोलप्रस्थत्रयं तथा ।
 निकुंभचित्रकाभ्यां च पले द्वे द्वे सुचूर्णिते ॥
 पिप्पलीनां विडंगानां कुडवं च पृथक्पृथक् ।
 त्रींश्चापि त्रिफलाप्रस्थान् जलद्रोणे विपापेत् ॥
 अर्धमासस्थितो धान्ये पेयोरिष्टप्रमाणतः ।
 दोषानुभयतः प्राप्य पांडुरोगं नियच्छति ॥
 कृमीनर्शासि कुष्ठं च कासश्वासकफामयान् ।
 एकोरिष्टस्तु मद्भूरः सर्वपाण्ड्वामयापहः ॥

An appropriate dose of the preparation, **Mandooraarishtam**, made of powdered, 50 Phalam of purified Puraanakittam, 50 Phalam of iron film cut into the size of gingely seed (enmani), 3 Idangazhi of Landha seed (kuru), 1 Naazhi each of root of Naagadanthi, and Tribhala, 2 Phalam each of Cheruthippili and Vizhaalari, 3 Idangazhi of Tribhala, boiled in 16 Idangazhi of water and mixed with 50 Phalam of old jaggery, put in a vessel and covered and kept buried in paddy, for fifteen days, will cure Kushtam, Asthma, Kapham related afflictions and all other afflictions due to lack of pigmentation.

त्र्यूषणं त्रिफलामुस्तं विडंगं चव्यचित्रकौ ।
 दावोत्त्वङ्माक्षिकौ धातुग्राथिकं देवदारु च ॥
 एषां द्विपलिकान् भागान् चूर्णं कृत्वा पृथक्पृथक् ।
 मण्डूरं द्विगुणं चूर्णं शूद्धमंजनसंनिभम् ॥
 मूत्रे चाष्टगुणे पक्त्वा तस्मिंस्तु प्रक्षिपेत्ततः ।
 उदुंबरसमान्कुर्याद्वटकांस्तान् यथाग्निं च ॥
 उप युज्जीत तत्रेण सामे जीर्णे च भोजने ।
 मण्डूरवटका ह्येते प्राणदाः पांडुरोगिणाम् ॥
 कुष्ठानि जठरं शोथमूरुस्तम्भकफामयान् ।
 अर्शासि कामलान्मेहान्यक्ष्माणं नाशयन्त्यपि ॥
 यवगोधूमशालीनां रसैर्जाङ्गलजैः शुभैः ।
 मुद्गाढकीमसूराद्यैः प्रायो भोजनमिष्यते ॥

Maandoora Vadagam, made of 2 Phalam each of Chukku,

Pepper, Thippili, Gooseberry, Thaanikka, Kadukka, Muthanga Kizhangu, Vizhaalari, root of Kattumilagu, Koduveli kizhangu, skin of Mara manjal, Maakkeera kal (stone) Kaavi maanu, root of kattu Thippili, and Devathaaram, mixed with double the quantity of pure Puraanakittam, powdered and mixed with eight times the quantity of cow's urine, boiled to a consistency that will allow them to be made into crispies (vadagam) of the size of Atthi kaaya and taken with buttermilk, immediately following food or after digestion, will cure all afflictions related to digestion and bestow renewed life to the Paandu patient. This vadagam is also effective, in curing Kushtam, bloated abdomen, oedema, constipation, afflictions associated with Kapha and Pitha, Jaundice, Diabetes and Tuberculosis.

Yavam, wheat, shaali, mamsa rasam (soup) of animals inhabiting jungles, whole Greengram, whole thuvara and chanam payaru and other similar shimbi dhaanyangal (pulses) can be included in the controlled diet.

BLEEDING DISORDERS (RAKTHAPITHAM)

चंद्रक्षेत्रे यदा भौमो जायते मनुजस्तदा ।
रक्तपित्तेन दूनांगो नानाव्याधिसमाकुलः ॥

A native with Mars in the house of Moon viz. Cancer, (karkatakam, neecham) will suffer from Rakthapitham and will lead a sickly life.

रक्तपित्तज्वरं दाहमग्निचौरैरुपद्रुतम् ।
लभते नात्र संदेहश्चन्द्रमध्ये यदा कुजः ॥

The sub period of Mars in the Mahadasa of Moon will bring on Rakthapitham, Fever, affectations of all organs and danger from fire and thieves.

Mars in Moon's house can be propitiated by chanting of mantras like, "Agni Moordha" and homam with gingely, ghee, Karungali and Venga, gift of a red cow and bath as prescribed by Sripathi.

विल्वचन्दनवलारुणपुष्पैर्हिगुलूकफलनीवकुलैश्च ।
स्नानमद्भिरिहमांसियुताभिभौमदोषविनिवारणमाहुः ॥
घर्मव्यायामशोकाध्वव्यवायैरतिसेवितैः ।
तीक्ष्णोष्णक्षारलवणैरम्लैः कटुभिरेव च ॥
पित्तं विदग्धं स्वगुणैर्विदहत्याशु शोणितम् ।
ततः प्रवर्तते रक्तमूर्ध्वं चांधो द्विधापि वा ॥
ऊर्ध्वं कर्खाक्षिनासास्यैर्मैद्वयोनिगुदैरधः ।
कुपितं रोमकूपैश्च समस्तैस्तत्प्रवर्तते ॥

सदनं शीतकामित्वं कण्ठधूमायनं वमिः ।

लोहगन्धिश्च निश्वासो भवन्त्यग्निविविध्यति ॥

Bath in water medicated with Koovalam, Sandalwood, Kurunthotti, Konna flower, Chaayilyam, Naazhal flower, Elanji flower, and Maanji, will relieve a person, from the difficulties associated with an ill-placed Mars. In addition to the bath, are suggested wearing of Vidhrumam and an offering of ghee.

A person who had made and prescribed medicines against the principles of Vaidya Shastra, pretending to be a Vaidya, will suffer from Rakthapitha rogam. Garuda puranam prescribes as propitiation, chanting of mantram "Agnim Dhootham Vrinee Mahe", 10,008 times, with sweet rice (paayasa choru) and ghee offered in oblation in the homa fire.

एकमार्गे बलवतो नातिवेगं नवोत्थितम् ।

रक्तपित्तं सुखे काले साध्यं स्यान्निरुपद्रवम् ॥

एकदोषानुगं साध्यं द्विदोषं याप्यमुच्यते ।

त्रिदोषजमसाध्यं स्यात् मंदान्नेरतिवेगवत् ॥

Too much exposure to the sun, excessive exercise, walking or indulgence in sex, grief, substances which are by nature hot in their effect on the body, excessively saltish, acidic, alkaline or hot (spicy) materials, tend to disharmonise the vital humour of Pitham which leads to the heating up of the blood that spreads upwards or downwards or in both directions. Upwards, it reaches the eyes, ears nose and mouth and downwards it reaches the genital organs, and hair roots and starts oozing out. This results in the weakening of the senses including the eyes, a desire for cold things, a burning sensation in the throat, vomiting and breath smelling of iron, which are the initial symptoms of Rakthapitham.

With the disease progressing without complications, in a patient, who is otherwise favourably healthy, with only one humour in disharmony, the disease is curable. With two humours in disharmony the cure is difficult and with three humours in disharmony, the patient with weak digestion, will collapse quickly.

दौर्बल्यं श्वासकासज्वरवमथुमदापाण्डुता दाहमूर्च्छा
 भुक्ते घोरो विदाहस्त्वधृतिरपि सदा तृद्यतुल्या च पीडा ॥
 तृष्णा कोष्ठल्य भेदाः शिरसि च तपनं पूतिनिष्ठीवनत्वं
 भक्तद्वेषाविपाकौ विकृतिरपि भवेद्रक्तपित्तोपसर्गात् ॥

Loss of strength, difficult breathing, Fever, nausea, paleness, thirst, loss of appetite, burning sensation in the stomach, arrhythmic heart, pain including in the stomach, feeling of heat in the head, evil smelling liquid oozing from the mouth and a weakened digestion result from Rakthapitham.

मांसप्रक्षालनाभं क्वथितमिव च यत्त्वर्दमाम्भोनिभं वा
 मेदः पूयास्त्रकल्पं यकृदिव यदि वा पक्वजम्बूफलाभम् ॥
 यत्कृष्णं यच्च नीलं भृशमतिकुणपं यत्र चोक्ताविकारा ।
 स्तद्वर्ज्यं रक्तपित्तं सुरपतिधनुषा यच्च तुल्यं विभाति ॥

It is not advisable to handle a patient with Rakthapitham, whose blood is like water that has been used to wash meat or a Kashaayam or a mixture of pus, blood and fat, is of the colour of Naaval Pazham (purple) or bluish black and looks like a chunk of flesh or is rainbow coloured.

आटरूषकमृद्धीकापथ्याक्वाथः सशर्करः ।

नधुमिश्रः श्वासकासरक्तपित्तनिवारणः ॥

Rakthapitham, accompanied by breathlessness and asthmatic breathing will be cured with a Kashaayam of Aadalotakam, Kadukka, raisins, sugar and Cheruthen.

नीलोत्पलं शर्करा च पद्मकं पद्मकेसरम् ।

तन्दुलोदकसंयुक्तं प्रशस्तं रक्तपित्तिनाम् ॥

Karikoovala kizhangu, sugar, Padumugam, lotus petals ground in gruel water will mitigate Rakthapitham.

वृषस्य स्वरसं कृत्वा द्रव्यैरेभिश्च योजयेत् ।

प्रियंगुमृद्धिकारोघ्रमंजनं वा विघूर्णयेत् ॥

तच्चूर्णं योजयेत्तत्र रसक्षौद्रसमन्वितम् ।

नासिकामुखपायुभ्यो योनेर्मैद्राच्च योपिताम् ॥

प्रस्त्रवद्रक्तपित्तास्रं स्थापयेदेष योगराट् ॥
 यच्च शस्त्रक्षतं रक्तं न तिष्ठेद्विवृतं पुनः ।
 तदप्यनेन योगेन तिष्ठत्याश्वचूर्णितम् ॥
 घ्राणशूतेसृजि प्रोक्तं योषित्क्षीरेण नावनम् ॥
 नस्यं दाडिमपुष्पोत्थं रसो दूर्वारसोथ वा ।
 रसो दाडिमपुष्पस्य दूर्वारससमन्वितः ॥
 अलक्तकरसोपेनः पश्यारस, समन्वितः
 योजतोनस्यतः क्षिप्रं त्रिदोषमपि देनिनाम् ।
 नासारक्तं प्रवृत्तं तु हन्यादिति किमद्भ तम् ॥

Juice from crushed Aadalotakam leaves, Naaval flowers, Mundiringa pazham, lotus petals (Thaamara alli) ground skin of Pacchotti, powdered Anjana kalla, administered with Cheruthen, will mitigate Rakthapitham accompanied by blood oozing from nose, mouth, anus, and genitals.

This powder is useful in treating wounds caused by sharp instruments. Mixed with breast milk and snorted (nasyam) this is a cure for Rakthapitham with bleeding from the nose. Sniffing (nasyam) a mixture, of juice from crushed Thaallimaathula flowers, juice from karga grass, Pembanji juice, and Kadukka Kashaayam is a cure for Rakthapitham, accompanied by oozing of blood from the nose.

वासायां विद्यमानायाशाया जीवितस्य च ।
 रक्तपित्ती क्षयी कासी किमर्थमवसीदति ॥

One who knows of the virtues of Aadalotakam, need not, in his life, worry about Rakthapitham, Tuberculosis or Asthma.

पक्वोदुम्बरकाश्मर्यपथ्याखर्जू रगोस्तनी ।
 मधुना घ्नति संलीढा रक्तपित्तं पृथक्पृथक् ॥

Ripened fig, unripe fruit of Kumizh, Kadukka, Chitteendal and raisins ground separately, mixed and administered with honey, mitigates Rakthapitham.

दूर्वा सोत्पलकिंजल्ममंजिष्ठासैलवालुकाः ।
 मूर्वारोघ्नमुशीराणि मुप्लचंदनपद्मकम् ॥

दाक्षामधुकपध्याह्वं माश्मोरं चंदनं सितम् ।
 पिष्टैस्तैः कार्षिकैर्द्रव्यैर्यृतप्रस्थं विपाचयेत् ॥
 अजाक्षीरं तण्डुलांबु पृथग्दत्त्वा चयुर्गुणम् ।
 तत्पानं वमतां रक्तं नावनं नासिकागते ॥
 कर्णाण्यां यस्य गच्छेत् तस्य कर्णौ प्रपूरयेत् ।
 चक्षुर्गते च रक्ते च पूरयेत्तेन चक्षूषी ॥
 मेढ्रपायुगते चापि सर्वकर्मसु योजयेत् ।
 प्रवृत्तं रोमकूपेभ्यस्त्वभ्यंगेन जयेद्भुतम् ॥

Three Kazhanju each of Karuga, Chenkazhuneer kizhangu, lotus petals, Manjatti, Elavaalukam, root of Perunkurumbi, skin of Pachotti, Raamacham, Muthanga Kizhangu, Raktha chandanam, Padungam, Raisins, Irattimathuram, Kadukka, Orila thaamara and Sandalwood boiled in four Idangazhi of goat's milk and one Idangazhi of ghee and four Idangazhi of gruel water should be kept in a vessel, after being strained. A patient who vomits blood, should consume this medicine and one who bleeds from the nose can snort (nasyam) this preparation. If the bleeding is in the ears, the ears can be filled with this preparation. One who bleeds in his eyes can have this preparation stagnated over his eyes (with bunds made of broken Blackgram) and one who is bleeding at other locations, including hair roots, should smear this preparation on the body. This preparation is a cure for all types of Rakthapitham.

कूष्माण्डकात्पलशतं सुस्विन्नं निष्कुलीकृतम् ।
 पचेत्तप्ते घृतप्रस्थे पात्रे ताम्रमये दृढे ॥
 यदा मधुनिभः पाकस्तदा खंडंशतं क्षिपेत् ।
 पिप्पलीशृङ्गवेराभ्यां द्वे पले जोरकस्य च ॥
 त्वगेलापत्रमरिचं धान्यकानां पलद्विकम् ।
 न्यसेच्चूर्णीकृतं तत्तु दर्व्या तच्छृङ्गेततः ॥
 तत्पक्वं स्थापयेद्भाण्डे क्षौद्रं तत्त्वा घृतार्धकम् ।
 तद्यथाग्निबलं खादेद्रक्तपित्ती क्षती क्षयी ॥
 श्वासकासतमच्छर्दिर्तृष्णाज्वरनिपीडितः ।
 वृष्यं पुनर्नवकरं बलवर्णप्रसादनम् ॥

उरःसंधानकरणं वृंहणं स्वरबोधनम् ।

अश्विभ्यां निर्मितं सिद्धं कूष्माण्डकरसायनम् ॥

Kooshmaandakaava Leham made of 100 Phalam of Kumbalanga ari with their rinds removed and cut into pieces, cooked well, kept in a copper vessel and put in the oven with one Idangazhi of ghee. When the preparation turns honey coloured, 100 Phalam of crystallised sugar and one Phalam each of Cheruthippili, Chukku, Jeerakam and 1/2 Phalam each of Cloves, Cardomom, Pepper and Coriander seeds should be added and mixed well and allowed to cool. After cooling, 1/2 Idangazhi of honey should be added. The dosage will be decided taking into account the power of digestion of the patient. This preparation will cure Rakthapitham, emaciation, Tuberculosis, Asthma, vomiting and Fever. This preparation improves semen production, revives youthful strength and improves the complexion. It helps heal any internal wounds, helps add weight and clears the throat, This preparation, Khuhmaandaga Rasaayanam is a gift from the Aswini Devas.

TUBERCULOSIS (KSHAYAM)

कुष्ठकंदूविकारैश्च क्षयरोगभगंदरैः ।

गजादिवाहनभयं भवेच्चंद्रफते बुधे ॥

In this chapter on TB, dealing with the astrological indications, the text says that a native with *Mercury and Moon, together in one house*, will suffer from TB, itching ailment of the skin, fistula and fear from mounts like the elephant.

चन्द्रक्षेत्रे यदा चांद्रिर्जायते यस्य जम्मनि ।

स जातक्षयरोगी स्यात्कुष्ठादिभिरुपद्रुतः ॥

A native with *Mercury in Cancer (Karkataka)* tends to suffer from Leprosy and will lead a sorrowful life. For **propitiating** Mercury, mantra, japa and homa and other austerities as prescribed should be undertaken.

The text points out, that a person, who in his previous birth, has killed a brahmin will suffer from TB. The rules and regulations for propitiation in the case of difficult- to - cure diseases should be resorted to and austerities (Krischra Chaanraayanam) observed for six years.

One who craves for meat, who is greedy and grabs property belonging to others, who is envious of the progress of others or who practises deceit on his master or his lord, will suffer from TB. Propitiatory rites as prescribed above, are efficacious in these cases also. 24 deserving persons should be fed in addition to homa with sweetened rice and ghee. According to Padma Puranam, “Kshayeesyaal Kshetra Haranaal”, meaning stealing of property, leads to TB. Boudhaayana has prescribed propitiatory measures as follows.

कारयेत्कदलीं दिव्यां पर्णैः सर्वत्र संयुताम् ।
 फलपूगेन संपुक्तां सुवर्णस्य पलेन तु ॥
 यथाविभवतः कुर्याद्विस्त्रेणावेष्ट्य सूत्रकैः ।
 ब्राह्मणान्भोजयेच्चापि भक्ष्यैर्नानाविधैस्तथा ॥
 होमं च कारयेत्तत्र पूर्ववद्ब्राह्मणेन च ।
 हिरण्यगर्भ इत्यादितल्लिंगैः प्राकृतेन तु ॥
 तस्मै तां कदलीं दद्याद्वस्त्रालंकारपूर्विकाम् ।
 पूजिताय दरिद्राय दातव्यायात्मवेदिने ॥
 धर्मज्ञायातिदान्ताय मंत्रेणानेन तां क्षयी ।
 हिरण्यगर्भ पुरुष परात्पर जगन्मय ॥
 रंभादानेन भो देव क्षयं क्षपय मे प्रभो ॥

According to Boudaayana, propitiation is possible through gift-
 ing of a gold replica of a Kadali (banana plant), to a respectable, learned,
 selfless and duty-conscious brahmin, mentally repeating (dhyaana) the
 mantra "Hiranya Garbha". Brahmaanda Puranam prescribes a replica
 of the patient to be gifted, for mitigating TB with complications.

सुवर्णरत्नरजतैर्यथाशक्त्यानुरूपतः ।
 कृत्वा च प्रतिमां व्याधर्देद्याद्विप्राय यत्नतः ॥
 शतेन वा तदर्धेन त्रिंशता निष्कसंख्यया ।
 जातरूपमयं व्याधिं प्रतिरूपं तु कारयेत् ॥
 निधाय पात्रे सम्पूर्णे तन्दुलैः शतरूपकैः ।
 अलंकृत्य च सौवर्णं रूपं चागुरुलेपनैः ॥
 वासोयुगेन संवेष्ट्य हिरण्यबहुभूषणैः ।
 अलंकृताय विप्राय दद्यान्मन्त्रमुदीरयेत् ॥
 ये यां रोगः प्रभाधन्ते देहस्याः सततं ततः ।
 गृह्णीष्व प्रतिरूपेण ताद्रोगान्द्विजसत्तस ॥
 बाढमित्येव तद्रूपं ग्रहणीयाच्चाधिभिः सहः ।
 ततः स रोगी दाता च दीर्घायुष्यं प्रपद्यते ॥

In line with what one can afford, gifting of a replica of the patient (vyaadhi prathi roopam or prathima) made of gold or silver or precious stones, to a Brahmin, according to the prescribed regulations, mentally repeating the mantra “Yemaam Roga Prabhaadandhe” is advocated.

वेगरोधात्क्षायच्चैव साहसाद्विषमाशनात् ।

त्रिदोषो जायते यक्ष्मा गदो हेतुचतुष्टयात् ॥

TB is the result of disharmony of the three vital humours, caused by work which is over straining and consumption of contraindicated diet, resulting in the slowing down of excretion of urine and faeces, emaciation and tiredness.

कफप्रधानैर्दोषैस्तु रुद्धेषु रसवर्त्मसु ।

अतिव्यवायिनो वापि क्षीणे रेतस्यनंतराः ॥

क्षीयन्ते धावतः सर्वे ततः शुष्यति मानवः ॥

Disharmony in the humours leading to increased Kapha, blocks the fluid channels, weakens all the elements and decreases virility and the individual becomes totally weak.

श्वासांगसादकफसंस्त्रवतालुशोष-

शुष्कग्निसादमदपीनसकासनिद्राः ॥

शोषे भविष्यति भवन्ति स चापि जंतुः

शुक्लेक्षणो भवति मांसपरो रिरसुः ॥

स्वप्नेषु काकशुकशल्लकनीलकंठ-गृध्रास्तथैव कपयः कृकलासकाश्च ।

तं वाहयन्ति स नदीर्विजलाश्च पश्येच्छुष्कांस्तरुण्यवनधूमदवार्दितांश्च ॥

Dealing with initial symptoms of TB, the text lists, asthmatic breathing, tired body, flowing phlegm, a feeling of heat on the top of the head, vomiting, weak digestion, incoherent talking, clogged nose, cough, sleepiness, anaemic eyes, craving for meat and sex, dreams featuring trouble from crow, parrot, sparrow, peacock, eagle, monkey and garden lizard, dry river beds, and dried up trees, ravaged by smoke and forest fire.

अंसपार्श्वाभितापश्च संतापः कारपादयोः ।

ज्वरः सर्वांगगश्चेति लक्षणं राजयक्ष्मणः ॥

Listing the symptoms of TB, the text mentions, heat in the shoulders and the sides of the rib cage, hands and feet, Fever all over, weakness of all limbs, Dysentery and blood in the sputum.

स्वरभेदोनिलाच्छूलं संकोचश्चांसपाश्वर्योः ।

ज्वरो दाहोतिसारश्च पित्ताद्रक्तस्य चागमः ॥

शिरसः परिपूर्णत्वमभक्तच्छन्द एव च ।

कासः कंठस्य च ध्वंसो विज्ञेयः कफकोपतः ॥

TB caused by disharmony of the vital humour of Vaatha is characterised by change in the voice, pain in the chest and cramps in the shoulder and sides of the rib cage.

TB associated with disharmony of Pitha humour has, as symptoms, Fever, thirst, Dysentery and blood in the sputum.

TB associated with disharmony of Kapham, exhibits the symptoms of a heavy head, loss of appetite, vomiting, asthmatic breathing and a choked throat.

कासातीसारपार्श्वार्तिस्वरभेदारुचिज्वरैः ॥

त्रिभिर्वा पीडितं लिंगैर्ज्वरकासासृगामयैः ।

जह्याच्छोषार्दितं जंतुमिच्छन् सुविमलं यशः ॥

Treatment of a TB patient, with cough, Dysentery, pain on the sides of the rib cage, loss of voice, loss of appetite and blood in his sputum, may turn out to be futile.

शालिषष्टिकगोधूमयलमुद्गादयः शुगाः ।

मद्यानि जांगलाः पक्षिमृगाः शस्ता विशुष्यत् ॥

The following are listed as beneficial for TB patients: grains like Rakthashaali, Navara and Cheru payaru, toddy and flesh of animals inhabiting the jungle.

धान्याकपिप्पलीविश्वदशमूलीजलं पिबेत् ।

पार्श्वशूलश्वासकासपीनसादिनिवृत्तये ॥

Dhaanyaakaadi Kashaayam, made from Coriander seeds, Thippili, Chukku and Dasamoolam, will mitigate TB accompanied by pain on the sides of the rib cage, Asthma, cough and Sinusitis.

अश्वगंधामृताभीरुदशमूलीबलावृषाः

पुष्करातिविषे घ्नन्ति क्षयं क्षीररसायनाः ॥

Aswagandhaadi, a Kashaayam made of Amukkuram, Amrit, Sadavari kizhangu, Dasamoolam, Akdhivitayam and roots of Kurunthotti and Pushkara- moolam, supplemented by milk and meat soup will mitigate TB.

घृतेन चाज्येन समाक्षिकेण तुरंगगंधातिलमाषचूर्णम् ।

सिता श्वगंधामगधोद्भवानां कल्क घृतक्षौद्रयुतं प्रलिह्यात् ॥

क्षीरं पिबेद्वाप्यथ वाजिगंधा विपक्कमेवं लभतेगपुष्टिम् ।

तदुत्थितं क्षीरघृतं सिताद्यं प्रातः पिबेद्वापि पयोनुपानम् ॥

उत्सादने वापि तुरंगगन्धा योज्या यवश्चैव पुनर्नवा च ।

कृत्स्ने वृषे तत्कुसुमैश्च सिद्धं सर्पिः पिबेत्क्षौद्रयुतं हिताशी ॥

यक्ष्माणमेतत्प्रवलं च कासं श्वासं च हन्यादपि पांडुतां च

Amukkuram, Gingely and Blackgram, powdered and taken with honey and ghee or Amukkuram and Thippily powdered and taken with sugar, ghee and honey or Amukkuram boiled in milk, reducing the quantity and concentrating the preparation, will add to bodily strength.

A Kashaayam of Amukkuram boiled in ghee and taken in the morning with sugar followed with milk or to a Kashaayam Amukkuram, Yavam, Anusamoolam, root of Tamizhaama, Aadalotakam, should be added the flowers of Aadalotakam and ghee along with Kalkam. This preparation should be taken with honey and a suitable diet. This will cure TB, Asthma and Anaemia.

कृत्वाकषायंविपचोद्धितस्य षड्भिशचपात्रैर्घृतपात्रमेकम् ॥

व्योषं महावृक्षपयोभयाक्षचव्यं सुराख्यं लवणोत्तमं च ।

एतद्धि शोथं जठराणि चैव हन्यात्प्रमेहांश्च महानिलेन ॥

To a quantity of 6 Idangazhi of Kashaayam made from the roots of Kumbil, Koovalam, Paathiri, Payyazhaanda, Orila, Moovila, Cheruvazhidininga, Vellavazhithininga, Neermaathulam, Punga, Koovalam, Tamizhaama, Kodithoova with Moonja, Nerinjil, Yavam, Muthira, Cherkuru, Landakkuru, Cheruthekkku and Koduveli kizhangu, to which are added 1 Idangazhi of ghee, 1 Idangazhi of milk, Chukku,

Milagu, Thippili. skin of Naalpaamaram, Kadukka, Nellikka, root of Kaattu-milagu with Devathaaram, Induppu and ghee, the ingredients being boiled along with Kalkam. This preparation will give relief to patients with anaemic constitution, bloated stomach, Diabetes and gastric troubles.

एलाजमोदामलकाभयाक्षगायत्र्यरिष्टासनशालसारान् ।
 विडंगभल्लातकचित्रकोप्राकटुत्रिकांभोदसुराष्ट्रजांश्च ॥
 पक्त्वाजले तेन पचेच्च सर्पिरमिन् सुसिद्धे त्ववतारिते च ।
 त्रिंशत्पलान्यत्र सितोपलायाः दत्त्वातुगाक्षीरिपलानि षट्च ॥
 प्रस्थे घृतस्य द्विगुणं च दद्यात्क्षौद्रं ततोमथहतं विदध्यात्
 पलंपलं प्रातरतः प्रलिह्यात्पश्चात्पिबेत्क्षीरमतंद्रितश्च ॥
 एतद्धि मेध्यं परमं पवित्रं चक्षुष्यमायुष्यमथो यशस्यम् ।
 यक्ष्माणमाशु व्यपहन्ति चैतत्पाण्ड्यामयं चैव भगन्दरं च ॥
 श्वासं च हन्ति स्वरभेदकासत्पृष्ठीहगुल्मग्रहणीगदांश्च ।
 न चात्र किञ्चित्परिवर्जनीयं रसायनं चैतदुपास्यमानम् ॥

Elaadi Gritham, is prepared from equal quantities of Elaththari, Ayamodhakam, Nellikka, Kadukka, Thaannikka, Karungali kaadal, Margosa skin, Venga kaadal, Vizhaalari, Cherkuru, Koduvalli kizhangu, Vyambu, Chukku, Milagu, Thippili, Muthanga kizhangu, Thuari mannu, ground and mixed in clean water. To this are to be added, 1 Idangazhi of ghee, 2 Idangazhi of milk and the mixture boiled and strained. 30 Phalam of sugar candy and 6 Phalam of paste from arrow root (**Koova nooru**) and twice the quantity of honey is then added and the mixture thoroughly stirred. One Phalam of this preparation daily, supplemented with milk will improve memory, clear and brighten the eyes, bestow long life and will fetch good reputation, will cure TB, Paandu rogam, Fistula, breathing afflictions, distorted voice, heart ailments, problems of the spleen, Gunmam and Grihani. There are no diet restrictions while taking this preparation.

शस्यते गुल्मशूले च श्वासे कासे क्षये ज्वरे ॥
 कर्पूरमहिफेनं च कस्तूरी जातिपत्रिका ।
 नागवल्लीरसेनैव गुटिका मेहनाशिनी ।
 वलप्रमाणं तां भक्षेत ततः पीत्वा शृतं पयः ॥

नरश्चटकवद्गच्छेच्छतदारांश्च द्रावयेत् ।

Karpoorā gulika, is prepared from equal quantites of Pacha karpooram, Opium (karuppu), Kasturi and Jaathipathri, ground in the juice from Betel leaves and made into tablets of the size of kunhi kuru. This tablet supplemented with boiled milk will mitigate Gunmam, stomach ache, TB, Fever, and increase vitality and virility.

जीवजर्षभकौ वीरा जीवन्ती नागरं सटी ।

पर्ण्यश्चतस्रो मेदे द्वे काकोल्यौ द्वे निदिग्धिके ॥

पुनर्नवे द्वे मधुका चात्मगुप्ता शतावरी ।

ऋद्धि पस्वपकं भाङ्गी मृद्धीका बृहती तथा ॥

शृंगाटकी त्वामलकी वयस्था पिप्पली बला ।

वदराक्षोडखजूरबादामान्यूपकाणि च ॥

फलानि चैवमन्यानि कल्कीकुर्वोत कार्षिकैः ।

धात्रीरसं विदारीक्षुछागमांसरसं पयः ॥

दत्त्वा प्रस्थोन्मितान्भागान्धृतप्रस्थं विपाचयेत् ।

प्रस्थार्धं मधुनः शीते शर्करार्द्धतुलां तथा ॥

पलार्द्धकं च मरिचं त्वगेला पत्रकेसरम् ।

विनीय चूर्णितं तस्माल्लिह्यान्मात्रासदानरः ॥

अमृतप्राशमित्येतन्नराणाममृतं यथा ।

सुधामृतरसप्रस्थं क्षीरमांसरसाशिनम् ॥

स्त्रीप्रसक्तान्कृशान्वर्णस्वरहीनांश्च बृंहयेत् ।

कासहिक्काज्वरश्वासतृष्णादाहास्रपित्तनुत् ॥

पुत्रदं छर्दिमूर्च्छान्यं योनिमूत्रामयापहम् ॥

Amrita praasam Gritham is made of Jeevakam, Idavakam, Koval kizhangu, Adapathian kizhangu, Chukku, Kachoram, roots of Orila, Moovila, Kaattuzhunnu, Kaattu payara, Cheruvazhidhiniga, Venvazhidininga, Vellatamizhaama, Karutha Tamizhaama, Naikurna Sathaavari kizhangu, Chitteendal, Cherutekku, Kurunthotti with Medha, Mahamedha, Kaattoli, Ksheerakattoli, Irattimathuram, Ridhi, Vridhi, Mundhiringa pazham, Kandakaarichunda, Nerunjil, Nellikka, Vanvatta kizhangu, Thippili, Landa kuru, Malayuga pazham, Eenda

pazham, Almond nuts, Milagu, rind of Tribhala, roughly ground with 3 Kazhanju of Kalkam, mixed with 1 Idangazhi of ghee and 1 Idangazhi of Gooseberry juice, 1 Idangazhi of the juice of Muthakkin kizhangu, 1 Idangazhi of sugar cane juice and 1 Idangazhi of goat meat soup. This mixture should be boiled and strained and allowed to cool. To this should be added 2 Naazhi of honey, 50 Phalam of sugar, 1/2 Phalam of Pepper, Cloves and Cardamom, Pachila and Naagal flowers, the last six items, well powdered. The dosage will be decided as appropriate to the patient.

This Gritham is equal to nectar from heaven in its capacity to do good to the humans. As enjoyable as nectar, this Gritham, should be taken and food supplemented with milk and meat soup. This will help put on weight and give strength, to persons weakened due to over indulgence in sex and whose complexion has undergone change.

This will also cure TB, hiccups, thirst, heat, all over the body, Rakthaputham, vomiting, swooning, venereal diseases, urinary problems and ensure good progeny.

पिप्पलीलोघ्नमरिचं पाठाधात्र्येलवालुकम् ।

चव्यचित्रकजंतुघ्नक मुकोशीरचन्दनैः ॥

मुस्ताप्रियंगुलवलीहरिद्रामिसिपेलवैः ।

पत्रत्यक्कुष्ठतगरैर्नागकेशरर्सयुतैः ॥

भागैः स्यादर्धपलिकद्राक्षाषष्टिपर्ल क्षिपेत् ।

पलानि दश धातक्या गुडस्य च शतत्रयम् ॥

तोयमानाश्चतुः षष्टिर्भवत्येव सुखावहम् ।

ग्रहणीपांडुरोगार्श काश्यगुल्मोदरापहः ॥

पिप्पल्यादिररिष्टोयंक्षयरोगविनाशनः

Pippalyaarishtam is prepared with 60 Phalam of Mund-ringapazham, in 64 Idangazhi of water, boiled and reduced to 16 Idangazhi, squeezed and strained, mixed with 3 Thulaam of jaggery, 1/2 phalam each of Clheruthippily, Pachotti tholi (skin), Pepper, Coriander seed, Elavaalugam, root of Kaatumilagu, Koduveli kizhangu, Vizhaalari, root of Adakkaamani, Muthanga kizhangu, Naazhal flowers, Lavaleephalam, Maramanjali tholi, Raamacham, Chandanam and

Sathakuppa, powdered and mixed with 10 Phalam of Paadiri poova. This preparation is put in a vessel, its mouth covered and kept aside for a month. It is strained and taken for curing Grihani, Paandu rogam, Piles, emaciation, Gunmam and Utharam. This preparation is specially effective, in curing TB.

मृद्वीकायाः पलशतं द्विद्रोणेऽपां विपाचयेत् ।
 चतुर्थशेषे तस्मिन्स्तु पूतशीते प्रदापयेत् ॥
 गुडस्य द्विशतं दत्त्वा तत्सर्वं घृतभाजने ।
 विडंगं फलिनी कृष्णा त्वगेलापत्रकेशरम् ॥
 मरीचं तु तथा चूर्णं सम्यक्कृत्वा विचक्षणः ।
 क्षिपेच्च पलिकैर्भागैर्घटनीयं समंततः ॥
 ततो यथाबलं पीत्वा कासश्वासगलामयम् ।
 हन्ति यक्ष्माणमत्युग्रमुरः संधानकारकम् ॥

Mridweekaasavam, a preparation made of 50 Phalam of Mundiringa pazham boiled in 32 Idangazhi of water reduced to 8 Idangazhi, squeezed and strained, cooled and mixed with 2 Thulaam of jaggery and put in a seasoned vessel and mixed with 1 Phalam each of Vizhaalari, Nazhal poova, Cheruthippili, cloves, Cardamom, Pachila, Naagapoova, Pepper, powdered and stored for a month, in a vessel with its mouth covered. The preparation should be strained and taken, the dosage being adjusted in accordance with the digestive power of the patient. This preparation will mitigate breathing problems, TB and Goitre. **Longstanding and critical cases of TB**, will also respond to this preparation. This is also efficacious in healing **internal wounds**.

द्राक्षायाः समितं प्रस्थं मधुकस्य पलाष्टकम् ।
 पचेत्तोयादके शुद्धे पादशेषेण तेन च ॥
 पलिके मधुकाद्राक्षे पिष्टे कृष्णापलद्वयम् ।
 प्रदाय सर्पिषः प्रस्थं चेत्क्षीरं च चतुर्गुणम् ॥
 सिद्धेशीते पलन्यष्टौ शर्करायाश्च दापयेत् ।
 एतद्द्राक्षाघृतं नाम क्षीणक्षतसुखावहम् ॥
 वातपित्तज्वरश्वासविस्फोटकहलीमकान् ।
 प्रदरं रक्तपित्तं च हन्यान्मांसबलप्रदम् ॥

Draakshaadi Gritham, is prepared with 16 Phalam of Mundiringapazham and 8 Phalam of Irattimathuram boiled in 16 Idangazhi of water, reduced to 4 Idangazhi, filtered and mixed with 1 Phalam of Irattimathuram, 1 Phalam of Mundiringapazham, 2 Phalam of Cheruthippili, ground and mixed with 1 Idangazhi of ghee and 4 Idangazhi of milk, boiled, strained and cooled. This preparation relieves tiredness in the body, Urakshatham, Vaatham, Pitham, Fever, Asthma, vesicular eruptions, acute jaundice, Rakthapitham and Pradaram and restores strength and vitality.

छागमांसतुलां गृह्य साधयेदुल्बर्णेभसि ।
 पादशेषेण तेनैव सर्पिः प्रस्थं विपाचयेत् ॥
 ऋद्धिर्वृद्धिश्च मेदे द्वे तथा च जीवकर्षभौ ।
 काकोलीशीरकाकोली कल्कैः पृथक्पलोन्मितैः ॥
 सम्यक् सिद्धेऽवतार्याथ शीते तस्मिन्प्रदापयेत् ।
 शर्करायाः पलन्यष्टौ मधुनः कुडवं क्षिपेत् ॥
 पलंपलं पिबेत्प्रातर्यक्ष्माणं हन्ति दुस्तरम् ।
 बल्यं मांसकरं वृष्यमग्निसंदीपकं परम् ॥

Chaabalaadyam Gritham, a preparation made of 100 Phalam of goat's meat, in 16 Idangazhi of water, boiled and reduced to 4 Idangazhi, squeezed and strained and mixed with 1 Idangazhi of ghee, and 1 Phalam each of Riddi, Vridi, Medha, Mahamedha, Jeevakam, Idavakam. Kakkoli, Ksheerakaakkoli, ground, mixed well, boiled, strained and cooled, with 8 Phalam of sugar and a Naazhi of honey added, taken daily, one Phalam each day, will mitigate advanced TB and bestow strength, vitality, virility and digestive power.

मलायत्तं बलं पुंसां शुक्रायत्तं च जीवितम् ।
 तस्माद्यत्नेन संरक्षेद्यक्षिणो मलरेतसी ॥

As strength depends on digestion and life on virility, a TB patient should always take care of these two aspects.

COUGH AND ASTHMA (KAASASWAASAM)

सूर्यकुलीरयाते बुधेन दृष्टे विगतनेत्रः ।

कफमारुतरोगार्तः परस्वहारी विलोममतिचेष्टः ॥

In the chapter ‘**Kaasa Swaasaadhikaaram**’, the text mentions that, astrologically, the native born with *Sun and Mercury in the sign Cancer (Karkatakam)*, will be blind, suffer from diseases related to phlegm and Vaatham, will covet with people’s property and will be crooked in his thinking and character.

Propitiation is through chanting Surya mantras (‘**Adhitya Hridayam**’, ‘**Gaayathri**’), homam and gifts, as prescribed earlier.

कृतघ्नो जायते मर्त्यः कफवान् श्वासकासवान् ।

उष्णज्वरी च नित्यं हि पित्तरोगसमन्वितः ॥

A man who is by nature unhelpful or is ungrateful, will suffer from afflictions related to phlegm, Pitham, breathing and in addition Fever and asthma.

Propitiation is through **Krischra Chaandraayana vritham** (austerities), chanting of the mantra “**Agnindhootham**” 10,008 times, homam with sweetened rice and ghee, and sumptuously feeding 50 brahmins.

हिरण्यं रक्तवासांसि पंचाशद्विप्रभोजनम् ।

सहस्रकलशस्नानं कुर्याद्रोगस्य शान्तये ॥

Propitiation can also be by gifting of gold, and red silk apparel and food to brahmins and taking **Sahasra Kalasa Snaanam** (bath) to the accompaniment of chanting “**Achyutaananda Govinda**”.

श्वासकासयुतो मर्त्यावरुणं प्रणतो भवेत् ।
 ध्वजं पाशं पल्लकेन कुर्यात्तु रजतेन वा ॥
 पलार्धेनाथवा शुद्धस्फटिकोपममावृतः ।
 रत्नैर्मरकतैः सम्यग्बद्धमंगेषु सर्वतः ॥
 कुम्भं च स्थापयेत्तत्र तिलानां द्रोणपंचके ।
 कुम्भस्योपरि संस्थाप्य ध्वजपाशैः सुशोभनैः ॥
 सहिरण्यं द्वयं तत्र ब्राह्मणाय निवेदयेत् ।
 वस्त्रेणावेष्टयत्तं कुम्भं गन्धपुष्पाक्षतार्चितम् ॥
 श्रुतवृत्तसमग्राय श्रोत्रियाय कुटुम्बिने ।
 वरुणस्य तथा वायोः प्रीत्यर्थं विनिवेदयेत् ॥
 नमः पाशभूते तुभ्यं नमो द्विजवराय ते ।
 जलाधिपतये तुभ्यं वायोर्वापि प्रियाय च ॥
 युवयोः प्रीतये दत्तौ ध्वजपाशौ सुराजतौ ।
 श्वासकासौ हरेतां मे प्रीतौ सर्वजनाश्रवौ ॥
 एवं कृत्वा श्वासकासी नीरोगस्तत्क्षणाद्भवेत् ॥

Asthma and TB patients can propitiate Varuna, the rain god, by making replicas bedecked with emeralds, of the god's paasam (lasso, rope) and flag, putting them in a vessel placed in 80 Idangazhi of gingely, covering the vessel with a white cloth, worshipping with flowers and frankincense, and chanting "Namaha Paasa Brithe Thubhyam" to please Varuna and Vaayu (wind god). The vessel is to be gifted along with gold, to a righteous brahmin. This will mitigate breathing-related afflictions and Asthma and in addition bestow a life of happiness.

THROAT AFFECTATIONS (GADGADAROGAM)

वाग्विरोधं गुरोः कृत्वा भवेद्गद्गदवात्ररः ।

तस्य वक्ष्ये प्रतीकारं दानेन ऋषिभाषितम् ॥

A weak Moon in Scorpio (Vrischika), will tend to bestow on the native, a life of gadgadam. The Moon should, in such cases, be propitiated by worship along the lines already prescribed.

पलेनाथ तदर्धेन तदर्धार्धेन वा पुनः ।

सरस्वतीप्रतीमां कुर्याद्भुजानां च चतुष्टयम् ॥

वरदं चाक्षसूत्रं च विभ्रतीं दक्षिणे करे ।

पुस्तकं चाभयं वामे दधानां हंसवाहनाम् ॥

अतिशुभ्रेण राप्याण कुटस्वर्णेन वा भवेत् ।

आसनं च प्रकुर्वीत सौवर्णं पद्ममुत्तमम् ॥

तस्योपरि च संवेश्य देवीं वागीश्वरीं पराम् ।

मुक्तादामसमायुक्तां शुक्लवस्त्रेण संयुताम् ॥

वागीश्वरेण मंत्रेण पूजयेत्पीततण्डुलैः ।

श्वेतपुष्पैः श्वेतगंधैः सत्कृत्य विधिपूर्वकम् ॥

ब्राह्मणः सर्वशास्त्रज्ञः कुशलः सर्वसम्मतः ।

मन्त्रवादप्रवीणश्च तेन होमं च कारयेत् ॥

पायसं जुहुयादष्टशतशालिमयं तथा ।

जुहुयात्समिधश्चावि तथाज्यं च तिलानपि ॥

सरस्वतिप्रदेमिव इति वा मन्त्र इष्यते ।

कृतेधिवासने नाम आचार्याय निवेदयत् ॥
 मन्त्रेणानेन विधिवत्प्राङ्मुखाय ह्यु दङ्मुखः ।
 सम्पूज्य ब्राह्मणं देवी या सा वागीश्वरी परा ।
 ब्रह्मविष्णुशिवैश्चान्यैः पूजिता सर्ववन्दिता ॥
 तुष्टा भवतु दानेन समिदादिहुतैरपि ।
 नैवेद्यं पायस दद्यादेयं च ब्राह्मणे तथा ॥

According to the sages, throat disorders resulting from displeasing one's guru or preceptor can be mitigated by gifts.

सरस्वतिप्रदेमिव मन्त्रः सर्वत्र सम्मतः ।
 तस्मै हतवते दद्यात्तं घण्टां पूजकाय तु ॥
 मन्त्रेणानेन विधिवद्रोगी पूर्वमुखः शुचिः ।
 उदङ्मुखोपविष्टाय सतोयामथ भक्तितः ॥
 गुरोरवज्ञया यन्मे स्वाध्यायाध्ययनं कृतम् ।
 सरस्वती जगन्माता जगज्जाड्यापहारिणी ॥
 साक्षाद्ब्रह्मकलत्रं त्वं विष्णुरुद्रादिभिः स्तुता ।
 तन्ममाध्यापनं देहि जाड्यं हर वरानने ॥
 घण्टादानेन तुष्टा त्वं दत्तेनानेन वाक्परा ।
 वाग्विरोधं गुरोः कृत्वा यन्मे गदनदभाषितम् ॥
 तत्सर्वं क्षपय क्षिप्रं ब्राह्मी त्वं लोकपावनी ॥ इति दानमन्त्रः ॥
 अनुज्ञाय ब्राह्मणं तं स्वयं भुञ्जति मानवः
 इति गदनदत्त्वहरसरस्वतीदानविधिः ।

An idol of goddess Saraswathi with four arms, made of 1/4, 1/2 or 1 phalam of gold or silver, with one of the right hands in a blessing gesture (vara mudra) and the other holding a string of chanting beads (japa maala) and one of the left hands holding a book and the other in a gesture offering shelter (abhaya mudra), installed on a lotus shaped platform of gold, bedecked in white apparel and a string of pearls, should be worshipped with yellow rice, white flowers and sandal paste to the accompaniment of chanting the mantra, "Vaagheeshwara". A homa should be performed with sweet rice, ghee and Gingely, by a

learned brahmin, an expert in the scriptures and magical rites (manthra vaadham). The idol should be placed at the feet of this venerable person and gifted to him along with apparel, with the prayer for removal of remorse, chanting mantras like “Saraswathi Jaganmaatha”, after which he can have food.

धूपोपघाताद्रजस्तथैव व्यायामस्त्वक्षान्निषवेणाच्च ।
विमार्गगत्वादतिर्भोजनस्य वेगावरोधात्क्षवथोस्तथैव ॥
प्राणोह्युदानानुगतः प्रदुष्टः संभिन्नकांस्यस्वनतुल्यघोषः ।
निरेतिवच्चात्सहसासदोषो मनीषिभिः कासइतिप्रतिष्ठः ॥

Inhalation of dust and smoke, over exercising, consuming food hard to digest, hurried eating leading to food going down the wrong way, delaying answering the calls of nature and aborting sneezing, lead to disharmony of **Praana vaayu**, which mixes with **Udaana vaayu**, kapha and pitha, resulting in noisy breathing, resembling the sound from a broken bronze vessel. Learned persons call this movement of wind, **Kaasam**.

पंच कासाः स्मृता वातपित्तश्लेष्मक्षतक्षयैः ।
क्षयायोपोक्षिताः सर्वे बलिनश्च यथोत्तरम् ॥

In increasing order of severity, left untreated, disharmony of **Vaatham**, **Pitham** and **Kapham**, emaciation and **kaasam** will lead to TB.

पूर्वरूपं भवेत्तेषां शूकपूर्णगलास्यता ।
कंठे कंठश्च भोज्यानामवरोधश्च जायते ॥

The **initial symptoms** are listed as a feeling of rice husk irritating the mouth and throat, itching and difficulty in swallowing.

हृच्छंखमूदच्छोदरपार्श्वशूली क्षीणाननः क्षीणबलस्वरौजाः ।
प्रसक्तवेगश्च समीरणेन भिन्नस्वरः कासित शुष्कमेव ।

The **symptoms of Vaatha kaasa** are listed as pain in the chest, throat, head, stomach and sides of the ribcage, a pale face, weakened voice, vitality and virility, dry cough and a hoarse voice. Disharmony in the **Vaayu** humour, leads to the downward **Vaatha** humour being disturbed frequently.

उरोविदाहज्वरचक्त्रशोषैरभ्यर्दितस्तिक्तमुखस्तृषार्तः ।

पित्तेन पीतानि वसेत्कटूनि कासेत्सपांडुः परिदह्यमानः ॥

Burning feeling in the chest, Fever, a dry mouth with a bitter taste, thirst, hard yellow vomit, accompanied by a burning sensation, anaemic body and overhea-ting of the body are listed as symptoms of Pitha kaasa.

प्रलिप्यमानेन मुखेन सीदन् शिरोरुजार्तःकफपूर्णदिहः ।

सुभक्तरुग्गौरवसादयुक्तः कासो भृशं सांद्रकफः सफेनः ॥

The symptoms of Kapha kaasa are mentioned as a feeling of phlegm coating the mouth, headache, a feeling of phlegm filling the body, loss of appetite, heavy feeling, itching and intermittent cough, thick and frothy expectoration.

अतिव्यवाय भाराध्ययुद् धाश्वगजनिग्रहैः

रुक्षस्योरक्षतम् वायुर्ग्रहीत्वाकासमावहेत्

स पूर्वं कासते शुष्कं ततः ष्ठीवेत्सशोणितम्

कण्ठेन रुजातात्यर्थं विरुग्णेनेव चोरसा

सूचिभिरिव तीक्ष्णाभिस्तुभ्यमानेन शूलिना

दुखस्पर्शेन शूलेन भेदपीडाभितापिना

पर्वभेदज्वरश्वासतृष्णावैस्वर्थपीडितः

पारावत जवाकुजन् कासवेगात् क्षतोत्भवात् ॥

Kshatha kaasam results from over indulgence in sex, lifting heavy weights, walking long distances, wrestling, trying to stop fast moving horses or elephants (old time mounts) and aggression, weakening the chest leading to TB.

The symptoms that are listed are, dry cough, blood in the sputum, pain in the throat, palpitation, sensation of pin pricks on the chest, pain on touch, splitting pain in arms and legs and knees and elbows, Fever, Asthma, thirst and hoarse voice resembling that of a pigeon.

पंचमूलीकृत क्वायः पिप्पलीचूर्णसंयुतं ।

रसोनमश्नतो नित्यं वातकाससुदास्यति ॥

Dealing with treatment for **Vaatha kaasam**, the text suggests a Kashaayam made of Panchamoolam, **Panchamoola Kashaayam**, with Thippili powder.

भाङ्गीद्राक्षशठीशृङ्गीपिप्पलीविश्वभेषजम् ।

गुंडतैलयुतो लेहो हितो मारुतकासिनाम् ॥

Barnguaadi leham, a paste made of Cheruthekku, Munthiringapazham, Kachoram, Karkataakashringi, Cheruthippili, Chukku, with jaggery and oil will mitigate **Vaatha kaasam**.

बला द्विबृहतीवासाद्राक्षाभिः क्वाथितं जलम् ।

पित्तकासापहं पेयं शर्करामधुयोजितम् ॥

Balaadi Kashaayam, a Kashaayam made of the roots of Kurunthotti, Cheruvazhidina, Venvazhidina along with Munthiringa pazham and Aadalotakam mixed with sugar and Cheruthen, will mitigate **Pitha kaasam**.

पुष्करं कट्फलं भाङ्गीविश्वपिप्पलिसाधितम् ।

पित्त्वा क्वाथं कफोद्रेके कासे श्वासे च हृद्ग्रहे ॥

Pushkarakalbalaadi Kashaayam, a Kashaayam made of the roots of Pushkaramoolam and Kumizh, along with Cheruthekku, Chukku and Thippili, will mitigate **Kapha kaasam** accompanied by irregular breathing, and a choking feeling in the chest.

घृतं व्याघ्रीकषायेण भाङ्गीकल्के विपाचयेत् ।

चतुर्गुणेन तोयेन तत्परं वातकासजित् ॥

Vaatha kaasam will be mitigated with **Vyaaghree Gritham** made with Cheruvazhidina kashayam with Cheruthekku and Kalkam, boiled with ghee and four times the ghee's quantity, of milk and strained.

चूर्णं तृ पद्मबीजानां मधुना संप्रयोजितम् ।

पित्तकासार्दितो लिह्यात्स्वस्थतां लभते क्षणात् ।

Padma Beeja Choornam, made with lotus seeds, powdered and mixed with honey, relieves **Pitha kaasam**.

कर्षं कर्षार्धपलं पलद्वयं स्यात्ततोर्धकर्षश्च ।

मरिचस्य पिप्पलीनां दाडिमगुडयावशूकानाम् ॥

सर्वौषधैरसाध्या ये कासाः सर्ववैद्यनिर्मुक्ताः ।

पूयमसृक्छर्दयता तेषामिदमौषधं परमम् ॥

Maricha gudiga, made with 3 Kezhanju Pepper, 1 1/2 Kezhanju Cheruthippili, 1 Phalam Thaalimaadhula rind, 2 Phalam of Jaggery and 1 1/2 Kezhanju of Chavalkaaram. These ingredients are powdered and taken for immediate relief from **Pitha kaasam**.

Cases given up by Vaidyas and conditions highly resistant to treatment, respond to this medication. This is also specially helpful in cases where the sputum contains pus and blood.

प्रस्थंविभीतकानामनस्थि संस्वेदयेदजामूत्रे ।

लेहवदयमवलेहो मधुसहितः श्वासकासहरः

इति विभीतकावलेहो मतिमुकुरात् ॥

Vibeethakava leham, made with one Idangazhi of the rind of Thaanyikka cooked (puzhungua) in goat's urine and taken with honey and jaggery, in the form of a lehyam, relieves **Swaasa kaasam**.

यः पिबेद्बृहतीक्वाथं कणाचूर्णावचूर्णितम् ।

प्रकाशो नात्र कासानां मासानामिव दुर्दिने ॥

Brihatheekwaadham leham: **Kaasa rogam** is also mitigated with Cheruthippili powder taken with Cheruvazhidina Kashaayam.

दशमूलीस्वयंगुप्ताशंखपुष्पीशठीबलाः ।

हस्तिपिप्पल्यपामार्गापिप्पलीमूलचित्रकम् ॥

भाङ्गीपुष्पकरमूलं च द्विपलांशान्यथाढकम् ॥

हरीतकीशतं चैकं जले पंचाढके पचेत् ।

यवैः स्विन्नैः कषायं तु पूतं दत्त्वाभयाशतम् ॥

पचेद्गुडतुलां दत्त्वा कुडवं च पृथक्पृथक् ।

तैलात्सपिप्पलीचूर्णात्सिद्धशीतेचमाक्षिवात् ॥

लिह्यात्तच्च्यामये नित्यमतः खादेद्रसायनम् ।

तद्वलीपलीतं हन्ति वर्णायुर्बलवर्धनम् ॥

पंचकासान्क्षयं श्वासं हिक्कां च विषमज्वरम् ॥

हन्वात्तथार्शाग्रहणीत्हृद्रोगारुचिपीसम् ।

अगस्तिविहितं धन्यमिदं श्रेष्ठं रसायनम् ॥

Agasthya Hareethaki, a preparation made of 2 Phalam each of the roots of Kumbil, Koovala, Paadhiri, Payyazhaanda, Munja, Orila, Moovila, Cheruvazhidina, Venvazhidina, Veliakadalaati, Althithippili, Cheru-theekka with Naikuruna, Sankha pushpam, Kurunthotti, Kachoram, Koduveli kizhangu and Pushkaramoolam in 4 Idangazhi of Yavam, boiled till the Yavam gets cooked. The Kashaayam should be squeezed and strained, mixed with 20 Idangazhi of water and into it should be dropped 100 numbers of Kadukka and 1 Thulaam of jaggery and the mixture should be reduced by boiling off extra water. 1 Naazhi oil and 1 Naazhi, Thippili powder are added and the mixture allowed to cool, after which 1 Naazhi of Cheruthen is added. Two Kadukkas a day will remove wrinkled skin and grey hair associated with old age and the body will brighten up and strength and increase longevity.

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This medication is also indicated in the five types of Kaasam and TB, Swaasa rogam, hiccups, Vishama jvaram, Piles, Grihani, heart ailments, loss of appetite and Sinusitis.

This blessed and highly efficacious preparation is a gift to Ayurveda from sage Agasthya.

In the chapter on hiccups, the text points out, that Hiccups and Swaasa kaasam, result from the same planetary combinations and consequently propitiation of the same planets is indicated.

A brahmin, who after bath, has his food without performing the daily rites like Homa, will suffer from hiccups. Observing of austerities like Krishchra Chaandraayanam, chanting of Suktham "Thaamaagni Varnaam", japa and gifts of gold and food, will mitigate this conditions.

HICCOUGH (HIKKA ROGAM)

मुहुर्मुहुर्वायुरुदेति सस्वनो
यकृत्प्लीहांत्राणि मुखादि वा क्षिपन् ।
सघोषवानाशु हिनस्ति यद्वला -
ततस्तु हिक्केत्यभिधीयते बुधैः ॥

Dealing with the **aetiology and treatment**, the text points out, that hiccups is the pulling up of the liver, spleen and bowels, by wind, that is then expelled through the mouth, with a characteristic noise.

अन्नजां यमलां क्षुद्रां गंभीरां महतीं तथा ।
वायुः कफेनानुगतः पंच हिक्काः करोति हि ॥

Five types are recognised: Annaja, Yamala, Kshudra, Gambeera and Mahathi when wind mixed with Kapha results in hiccups.

यष्ट्याह्वं वा माक्षिकेणावलीढः पिप्पलयो वा शर्कराचूर्णयुक्ताः ।
सर्पिः कोष्णी क्षीरमिक्षो रसो वा नातिक्षीणे स्त्रंसनं छर्दनं वा ॥
नारीपयः पिष्टमशुक्लचंदनं
घृतं सुखौष्णं च ससैधवं तथा ।
चूर्णीकृतं सैधवमन्बुनाथ वा
निहन्ति हिक्कां च हितं च नस्यतः ॥

Dealing with **treatment of Hiccups**, the text prescribes:

(i) powdered Irattimathuram with honey or (ii) Thippili powder mixed with sugar and ghee or cow's milk or (iii) sugar cane juice or (iv) if the patient is strong enough, inducing purging or vomiting.

Alternatively, Rakthachandanam made into a paste using breast milk or Induppu with slightly warmed ghee or powdered Induppu in

water, can be used to **cure hiccups**.

[The author notes that traditionally, hiccups are taken as a good sign, a sign of growing up, in infants and children but a bad sign, a sign of declining vitality, in old and sickly persons.]

सर्पिस्निग्धा घ्नन्ति हिक्कां यवाग्वः

कोष्णाग्रासाः पायसं वा सुखोष्णम् ।

शुण्ठीतोये साधितं क्षीरमाजं

तद्वत्पीतं शर्करासंयुतं वा ॥

आतृप्तेर्वा सेव्यमानं निहन्याद् ।

घ्रात्वा हिक्कामाशु मूत्रं त्वजाव्योः

Gruel with ghee, a hot bolus of rice, warm paayasam (sweet rice porridge) or goat's milk or dried ginger boiled with goat's milk with sugar and water, or goat's milk with Chukku water or boiled and reduced, concentrated, goat's milk with sugar can also **cure hiccups**.

कृष्णां सितां चामलकं च लीसं शृङ्गवेरं मधुना च युक्तम् ।

कोलास्थिमज्जांजनलाजचूर्णं हिक्कानिहन्यान्मधुनावलीढम् ॥

Cheruthippili, sugar, Nellikka and Chukku, powdered and taken with honey or equal quantities of (Cotyledons) Paruppa of Landakuru powdered with Anajana kalla and puffed rice mixed with honey, will also **stop hiccups**.

ASTHMA (SWAASA ROGAM)

यैरेव कारणैर्हिक्का बहुभिः संप्रवर्तते ।

तैरेव कारणैः श्वासो घोरो भवति देहिनाम् ॥

Asthma and hiccups have the same causes.

विहाय प्रकृतिं वायुः प्राणोऽथ कफसंयुतः ।

श्वासयत्यूर्ध्वगो भूत्वा तं स्वासं परिचक्षते ॥

When Praana vaayu (vital air) mixes with Kapham and ascends, it is called Svaasam or Asthma.

क्षुद्रकस्तमकश्छिन्नो महानूर्ध्वश्च पंचमः ।

भिद्यते स महाव्याधिः श्वास एको विशेषतः ॥

Five types of Swaasa Maha Rogam or Asthma viz Shudrakan, Thamakan, Chinnan, Mahaan and Oordhvan, have been identified.

प्राग्रूपं तस्य तृत्पीडा भक्तद्वेषोऽरतिः परा ।

अनाहः पार्श्वयोः शूलो वैरस्यं वदनस्य च ॥

Afflictions of the heart, loss appetite, Arathi, bloated stomach, pain on the sides of the rib cage, insipid mouth are recognised as the **initial symptoms of Swaasa rogam.**

कुलस्थनागरव्याघ्रीवासाभिः क्वथितं जलम् ।

पीतं पौष्करसंयुक्तं श्वासकासनिवारणम् ॥

Kulathdhaadi Kashaayam, a Kashaayam of Muthira (horse gram), Chukku, root of Cheruvazhidina, Aadalotakam and Pushkara-moolam, will cure Swaasakaasam.

दशमूलस्य वा क्वाथः पुष्करेणावचूर्णिताः ।

श्वासकासप्रशमनः पार्श्वशूलविनाशनः ॥

Dasamoola Kashaayam, a Kashaayam made with the roots of Kumbil, Koovalam, Paadhira, Paalakappayaani, Munja, Orila, Moovila, Cheru vazhinina, Venvazhidina, Puskaramoolam along with Nerinjil is effective, in curing all types of Swaasakaasa rogam and pain on the sides of the rib cage.

देवदारुवचाव्याघ्रीविश्वकटूफलपौष्करैः ।

कृतः क्वाथो जयत्याशु श्वासकासानशेषतः ॥

Devadaaruchaadi Kashaayam, a Kashaayam made of Devathaaram, Vayambu, roots of Ckheruvazhudina, Kumizh and Pushkara moolam along with Chukku, is efficacious in mitigating all types of Swaasa kaasam.

भल्लातकधूपर्णीपथ्यादशमूलनागरक्वाथः ।

तमके कफप्रधाने शस्तः श्वासे च मारुतजे ॥

Ballathakaadi Kashaayam, a Kashaayam made of Chukku, Cherkuru, Chittamridh, Kadukka, Nerinjil and the roots of Cheruvazhidina, Venvazhudina, Kumbil, Paadhira, Payyazhaanda, Munja, Orila and Moovila will dispel disharmony in Kapha and Vaatha and cure Asthma and Swaasa afflictions.

भाङ्गीजटांपलशतं सलिलार्मणाभ्यां

युक्तं च मूलतुलया सहितं विपाच्य ।

पादस्थिते तु शतमत्र हरीतकीनां

पक्तव्यमुज्ज्वलगुडस्य शतेन सार्धम् ॥

उत्तार्य तत्र शिशरे मधुनः पलानि

चत्वारि च द्विगुणितानि पलत्रयं च ।

व्योषत्रुटित्वग्निभकेसरपत्रकृष्णा -

मेषां पलं खलु निधेयमथोपयुज्यात् ॥

श्वासं सकासमपि शोषमथातिहिक्काम्

ऐकाहिकं ज्वरमथोत्कटपीनसं च ।

हन्याद्रसायनमिदं हि पुरन्दरस्य

प्रोक्तं सहस्रकरपुत्रभिषग्वराभ्याम् ॥

Baarnigi Hareethaki, made in the following way, using the under mentioned ingredients will cure advanced Sinusitis, Swaasakaasam, weakness, hiccups and Ekaahika jvaram. 100 Phalam each, of Cheru thekku and Jadaamaanji should be boiled in 32 Idangazhi of water and concentrated to 8 Idangazhi, squeezed and strained and mixed with 150 Phalam of jaggery and 100 numbers of Kadukka and when ready should be allowed to cool and should be mixed with 1 Naazhi of honey. To this is added one Phalam each of powdered Tribhala rind, Thrikadu, Cardomom, Cloves, Naaga flowers and the preparation stirred to form a homogenous mixture.

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DYSPHONIA (SWARABEDHAM)

अत्युच्चभाषणविषाध्ययनाभिघात-

सन्दूषणैः प्रकुपिताः पवनादयश्च ।

स्रोतस्तु ते स्वरबहेषु गताः प्रतिष्ठां

हन्युः स्वरं भवति चापि हि षड्विधः स ॥

Talking in a loud tone, consuming toxic substances and loud reading, leads to disharmony in the humours, including Vaatha humour, which in turn affects the vessels leading to the voice box, resulting in a distorted or lost voice. This affliction of Swarabedham is of a six types and results from disharmony of the three vital humours, Typhoid, TB and obesity.

चव्याम्लवेतसकटुत्रिकर्तीतिडीक-

तालीसजीरकतुगादहनैः समांशै ।

चूर्णं गुडप्रमृदितं त्रिसुगन्धियुक्तं

वैस्वर्यपीनसकफारुचिषु प्रशस्तम् ॥

Sinusitis, voice afflictions, phlegm and tastelessness will be cured by taking **Chavyaadi Choornam**, a preparation made of equal quantities of the root of Kaattu milagu, Nerinjambuli kizhangu, Chukku, Milagu, Thippili, skin of the root of Tamarind, Thaaleesa patram, Jeerakam, Koova noora, Koduveli kizhangu, Elam, Lavangam and Pachila, powdered and mixed with jaggery.

बदरीपत्रकल्कं वा घृतभ्रष्टं ससंधवम् ।

स्वरोपघाते कासे च लेहमेनं प्रयोजयेत् ॥

Swarabedha and Swaasa kaasa will be mitigated by taking powdered Landa leaves mixed with ghee.

व्याघ्रीस्वरसविपक्व रास्नावाट्यालगोक्षुरैर्व्योषैः ।

सर्पिः स्वरोपघातं हन्यात्कासं प पंचविधम् ॥

Swarabedham and the five types of kaasa will be cured with Vyaagrec Gritham, a preparation made of the juice extracted by pounding Cheru vazhidina added to Aratha, Aadalotagam, Nerinjil, Chukku, Mulagu, Thippili, all powdered and mixed with ghee, boiled and strained.

ANOREXIA (AROCHAKAM)

अतिपरिभूतः कृपणः सहजयुतो मानवो भवति जीवे ।

मन्दाग्निस्त्रीविजितो दुश्चिक्ये पापकर्मा च ॥

A native with *Jupiter in the third house* will be a victim of accusations, have weak digestion, will win over women, will be blessed with brothers and sisters and will indulge in sinful acts.

Jupiter should be propitiated through ritual baths, japam(chanting) homam and gifts, as already prescribed.

A wealthy person, procrastinating by nature and who is either carefree with his gifts or contrarily, is intensely miserly, will suffer from tastelessness, and stomach ache. Propitiation is through Krischra Chaandraayanam austerities. In line with the severity of the affliction, he should also feed 50 brahmins daily.

जपं होमं तथा तिर्थस्थानं वापि समाचरेत् ।

तीव्रवैराग्यसंयुक्तः कुर्वाद्ब्राह्मणभोजनम् ॥

Ritual baths in sacred places, japam, homam and feeding of brahmins are part of the propitiatory acts.

अग्निरस्मीतिमंत्रेण जपेदेयुतसंख्यया ।

चरुणा च घृतेनैव जुहुयाद्रव्यवाहने ॥

The chanting of the manthra "Agni Rasmi," 10,000 times and homa with ghee and paayasam (sweetened rice porridge) are also prescribed.

वातादिभिः शोकभयातिलोभक्रोधैर्मनोघ्नाशनगंधरूपैः ।

अरोचकाः स्युः परित्वृष्टदंतः कषायवक्त्रश्च मतोनिलेन ॥

Dealing with the aetiology and treatment the text states that there are five types of anorexia, which is due to Vaatham, Pitham,

Kapham. Typhoid, Fear, sorrow, anger, disagreeable food and odours.

Anorexia due to Vaatham has the Symptoms of acrid and unpleasant taste in the mouth and numbness of the teeth.

माधुर्यपैच्छिल्यगुरुत्वशैत्य-

विवद्धसंबद्धयुतम् कफेन ॥

Anorexia due to dishanarmony in Pitham is characterised by a burning sensation in the mouth accompanied by a hot and sour taste, bad odour and disinterestedness.

Anorexia resulting from dishanarmony of Kapham, has the symptoms of a salty or sweet taste in the mouth, which feels dense and has a cold feeling and is accompanied by breathing with a wheezing sound.

बस्तिः समीरणे पित्ते विरेको वमनं कफे ।

कुर्याद्विधानुकूलानि हर्षणं भनसस्तथा ॥

While enema helps in Vaatharoachakam, purging helps in Pitharoachakam and vomiting in Kapharoachakam.

अम्लीकागुडतोयं च त्वगेलामरिचान्वितम् ।

अभक्तछंदरोगेषु शस्तं कवलधारणम् ॥

Tastelessness is mitigated by gargling with a preparation made of the juice of Tamarind leaves, jaggery, Cardomam, Cloves and Pepper, powdered and mixed.

भोजनाग्रे सदा पथ्यं जिह्वाकण्टकशोचम् ।

अग्निसंदीपनं हृद्यं लवणार्द्रकभक्षणम् ॥

Brushing the teeth, scraping the tongue and cleaning the mouth before food, help in getting rid of tastelessness.

Food with salt and ginger, will not only rekindle the digestive fire, but will please the mind.

विचूर्णं मधुसंयुक्तो रसो दाडिमसंभवः ।

असाध्यामपि संहन्यारुचिं चक्रधारितः ॥

The juice of Thaalimathulam, with honey, used as a mouth wash, helps cure tastelessness.

दाडिमाद्यानिचूर्णानि पूर्वोक्तानि प्रयोजयेत् ।

यस्य तद्वाञ्छितं किञ्चित्तदेयमरुचौ सदा ॥

With **Dadimaadyam choornam** being administered for curing tastelessness, the patient should be given food and to his taste as per his desire.

VOMITING (CHARDHI)

रिपुस्थाने यदा स्यातां चांद्रिशुक्रौ ततो भवेत् ।

छर्दिमान्मनुजः कृष्णपक्षचंद्रावलोकितौ ॥

Astrologically, a native born in *Krishna paksham* with *Mercury and Venus in the sixth house, aspected by the Moon* will suffer from vomiting.

Budha should be propitiated through homa and pooja, as already indicated.

Shukra should be propitiated through repetition of the mantra “Annaal Parisrutha”, homa with twigs of the fig tree, using gingely and ghee and gifting of a horse.

Rituals as prescribed by Sripathi, wearing silver, offering ghee naivedyam (offering to god) are also advisable.

श्वकीटकेशकाकादिदूषितं मोहतो नरः ।

दत्त्वा द्विजाय भवति छर्दमानन्यजन्मनि ॥

A person who knowingly and mischievously, feeds others, food rendered dirty/ unfit for consumption, tainted by the touch of dogs or crows, or by the presence of worms or hair, will suffer from vomiting, in the next birth.

According to Gowthama Siddhaantham. ingrates will suffer vomiting. Propitiation will be through feeding 50 persons, reciting the mantra “Agni Rasmi Janmana” and homam with gingely.

दुष्टैर्दोषैः पृथक्सर्वोभत्सालोकनादिभिः ।

छर्दयः पंच यिज्ञेयास्ताः पृथग्लक्षणैर्मताः ॥

Passing on to the aetiology and treatment of vomitting, the text recognises five types of vomiting - due to disharmony

in the humours Vaatha, Pitha and Kapha and the fourth due to disharmony in all three humours and fifth type, where the patient sees through his eyes or mind, unpleasant objects.

हृत्लासोद्गाररोधौ च प्रसेको लवणास्यता ।

दोषोऽन्नपानेषु भृशं वमिनां पूर्वलक्षणम् ॥

The initial symptoms are burning sensation in the chest, belching, salty taste and watering in the mouth and hatred for food.

कासश्वासौ ज्वरो हिक्का तृष्णा वोचित्यमेव च ।

हृद्रोगस्तमकश्चैव ज्ञेयश्छर्देरुपद्रवाः ॥

The side effects are Kaasam, Swaasam, Fever, hiccups, thirst, heart ailments and Thamaka Asthma.

आमाशयोत्कलेशभवा हि सर्वाच्छर्यो मता लंघनमेव तस्मात् ।

पक्वाशये मारुतजान्विते स्यात् संशोधनं वा कफपित्तहारी ॥

All types of vomiting originate from stomach ailments and heart burn. Fasting is eminently recommended in all cases.

Vomiting due to Vaayu humour, originating in the lower abdomen(pakvaasayam) in disharmony, can be treated by purging, which procedure will also harmonise, the Pitha and Kapha humours.

हन्यात्क्षीरोदकं पीतं छर्दि पवनसंभवाम् ।

ससैधवं पिबेत्सर्पिर्वातच्छर्दिनिवारणम् ॥

Milk diluted with water (ksheerodhakam), cures vomiting due to disharmony in the Vaatha humour, where as rock salt with ghee, mitigates disharmony in Pitha humour.

मुद्गामलकयूषो वा ससर्पिष्कः ससैधवः ।

यवागूं मधुमिश्रां वा पंचमूलीकृतां पिबेत् ॥

Vomiting due to Pitha disharmony (pitha chardi) is mitigated by the preparation (yusham) made from Cheru payaru, Gooseberry, rock salt and ghee or a gruel made of Cheriapanchamoolam, taken with honey.

दध्युत्थरससंयुक्तां पिप्पलीं माक्षिकान्विताम् ।

मुहुर्मुहुर्नरो लीढ्वा छर्दिभ्यः प्रतिमुच्यते ॥

Cheruthiipili powder with whey (thayir ooral) taken at frequent intervals will cure vomiting.

जांगलानि च मांसानि पानकानि शुभानि च ॥

भोजनानि विचित्राणि कुर्यात्सर्वास्वतंद्रितः

Meat of animals inhabiting jungles, good beverages and unusual items of food will stop vomiting.

कार्पिसास्थितुडीकृष्णालाजघूर्णम् सशर्करं

लेहयेछर्दिनाशाय रहस्यमिदमुत्तमम् ॥

Karapaasaaswaada chooranam, a preparation made with the contents (paruppu) of Cotton seed, Cardomom, Cheuthippili and puffed rice in equal quantities, powdered and mixed with sugar, is an efficacious Siddha medicine.

मगधज घात्रीशुण्ठीमधुकाञ्जनगैरिकैस्तुल्यम्

चूर्णं मधुसर्पिर्भ्याम् शर्करया वा वमी लिह्यात् ।

Magadha Jaadi Choornam is a powder prepared with Cheruthippili, Gooseberry rind, Chukku, Irattimathuram, Anjana kalla and kaavi mannu, in equal quantities, powdered and taken with honey, ghee and sugar.

18

ACUTE THIRST AND UNCONSCIOUSNESS (TRISHNAMOORCHA)

सिंहस्थो दिवजनाथः करोति जातन्तु जठरोगार्त्तम्
स्त्रीद्वेषिणञ्च पुरुषं तथा पिपासाक्षुधाविष्टम् ।।

The chapter starts with the astrological proposition, that a *native with Moon in Leo (Simha)* will suffer from stomach afflictions and will be a misogynist and will suffer from thirst and hunger. Propitiation of Moon and Mars, is to be done through, japam, homam and gifts as already indicated.

पन्थमध्वपरिश्रांतं ब्राह्मणं गामथापि वा ।

न पाययेज्जलं यस्तु स तृष्णामूर्छितो भवेत् ।।

A person who refuses water to a cow or to a human being, tired after a long walk, is likely to suffer from thirst and loss of consciousness.

वारुणं स जपेत्सूक्तं होमं कुर्यादतन्द्रितः ।

विदध्याज्जलदानं च तृष्णासूक्ष्मोपशान्तये ।।

Thirst and loss of consciousness (moorcha) will be mitigated by reciting “Vaaruna Suktham”, japa, homa and by drinking water.

पानीयं पायसं मुद्गान् शर्कराघृतसंयुतान् ।

इदमावश्यकं देयं मूर्छातृष्णोपशान्तये

Good beverages sweetened with sugar or other ingredients or boiled Green gram with sugar and ghee will mitigate thirst and loss of consciousness.

सततं यः पिबेद्वारि न तृप्तिमधिगच्छति ।

पुनः कांक्षति यत्तोयं तं तृष्णादितमादिशेत् ॥

Dealing with the aetiology and treatment, a sign of thirst affliction, is stated to be persistent thirst in spite of having frequent drinks of water.

संक्षोभशोकश्रममच्चयानाद्रक्षाम्लशुद्धोष्णकटूपयोगात् ।

घातुक्षयाल्लंघनसूर्यतापात्पित्तं च वातश्च भृशं प्रवृद्धौ ॥

स्रोतांसि संदूषयतः समेतौ यान्यंबुवाहीनि शरीरिणां हि ।

स्रोतस्स्वपांवाहिषु दूषितेषु जायेत तृष्णा प्रबला ततश्च ॥

तिस्रः स्मृतास्ताः क्षतजा चतुर्थी क्षयात्तथान्यामसमुद्भवा च ।

स्यात्सप्तमी भुक्तनिमित्तजा तु लिंगानि तृष्णा शृणु चौषधानि ॥

Anger, sorrow, overstraining due to work, spicy and acidic food, food that produces heat in the body, hot foods (chillies), loss of essential elements, fasting and exposure to the Sun, lead to disharmony in Vaatha, Pitha and other vital humours and damage the fluid carrying vessels in the body and lead to acute thirst affliction.

Seven types of thirst are recognised - three due to disharmony in Vaatha, Pitha and Kapha and four more due to Kshatam (kahatha trishna), Kshayam (kshayatrishna), Aamadosham (aama trishna) and food (buktha trishna).

ताल्वोष्ठकण्ठास्यविशोपदाहाः संतापमोहभ्रमविप्रलापाः ।

पूर्वाणि रूपाणि भवन्ति तासामुत्पत्तिकालेषु विशेषतो हि ॥

Dryness of the upper palate, lips, mouth, the inside of the throat and face, heat swooning and giddiness are the initial symptoms of thirst affliction.

तृष्णातिवृद्धावुदरे च पूर्णे तं वामयेन्मागधिकोदकेन ।

विलेपनं वात्र हितं विधेयं स्याद्वाडिमाम्रातकमातुलुंगैः ॥

Passing on to the treatment, the text points out, that if with a full stomach, the thirst increases, mitigation is sought through using as an emetic, Cheruthippili powder taken with warm water

or application of a paste made of the rind or Thaalimaathulakkaya, Ambazhakkaya and Vallinaaranga, ground in water.

तृष्णाप्रयोगैरिह सानिवार्या शीतैश्च सम्यग्रसवीर्यजातैः ।

गन्धूपमम्लैर्विरसे मुखे च कुर्याच्छुभैरामलकस्य चूर्णः ॥

Thirst affliction can be mitigated by consuming substances that quench thirst, enhance taste and cool the system and using as a mouth wash, pure Gooseberry powder mixed in water.

सुवर्णरूपादिभिरग्नितप्तैर्लोष्ठैः कृतं वा सिकतोपलैर्वा ।

जलं सुखोष्णं शमयेच्च तृष्णां सशर्कर क्षौद्रयुतं हिमं वा ॥

Consumption at tolerable heat, water that has been heated by a lump of heated gold or silver dropped into it or taking other cool stuff with sugar and honey will mitigate thirst affliction.

पित्तघ्नवर्गेण कृतः कषायः सशर्करः क्षौद्रयुतः सुशीतः ।

पीतस्तृष्णां पित्तकृतां निहन्ति क्षीरंश्चतुर्वाप्यथजीवनीयैः ॥

A Kashaayam made of medicines that will harmonise Pitha humour, cooled and taken with sugar and honey added, is recommended.

Thirst associated with disharmony of Pitha humour will be mitigated by taking life - giving substances like milk.

विल्याढकीकण्टकपंचमूलदर्भेषुसिद्धं कफजां निहन्ति ।

हितंभवेच्छर्दनमेव चात्र तप्तेन निवप्रसवोदकेन ॥

A Kashaayam of the root of Koovalam, Cherupayarū, Panchamoolam, Nerinjil, Darba grass and sugarcane, used as an emetic or a Kashaayam made of Margose flowers taken at tolerable heat, will mitigate thirst due to disharmony in Kapha.

सर्वासुतृष्णास्वथवापिपैतं कुर्याद्विधिं तेन विना न शान्तिः ।

पर्यागतोदुंबरजो रसश्च सशर्करस्तत्त्वचयितोदकं वा ॥

The treatment for Pitha thirst, is good for all types of thirst and without this, thirst will not be quenched. The juice extracted mashing the skin of Aththi, consumed as such or made into a Kashaayam, is also recommended.

वर्गस्यसिद्धस्य च सारिवादेः पातव्यमम्भः शिशिरतृषातैः ।

कसेरुशृगाटकपद्ममोचविसेषु सिद्धं क्षतजात्रिहन्ति ॥

A Kashaayam made of ingredients belonging to the Saaribaadi vargam, cooled and taken, mitigates all types of thirst. Kazhimuthanga, Nerinjil, Orilathaamara, resin of Maava and Thaamara valayam (slices of Lotus root), will mitigate Kshata trishna.

क्षयोत्थितां क्षीरघृतं निहन्यान्मांसोदकं वामधुकोदकं वा ।

आमोद्भवां विल्ववचायुतानां जयेत्कपायैरथ दीपनानाम् ॥

Kshaya trishna will be mitigated with a preparation made of milk, ghee and meat or water boiled with Irattimathuram.

A Kashaayam made of the root of Koovalam and Vyambu will mitigate Aamatrishna.

आभ्रातभल्लातबलायुतानि पिबेत्कषायाण्यथ दीपनानि ।

गुर्वन्नजातां वमनैर्जयच्च क्षयादृते सर्वकृताश्च तृष्णाः ॥

श्रमोद्भवां मासरसो निहन्ति गुडोदकं वाप्यथवापिमंथः ।

भक्तोपरोधात्तृषितोयवागूमृष्णां पिबेन्नान्धमथो हिमं वा ॥

Ambaazha tholi (Skin), Cherkuru and root of Kurunthotti made into a Kashaayam, is effective in mitigating Aama trishna.

An emetic is indicated, in thirst following a heavy meal of food, difficult to digest.

Aamatrishna will be mitigated with meat soup and also with luke warm water, in which jaggery is mixed. Thirst related to food, will be mitigated by consuming hot gruel.

UNCONSCIOUSNESS (MOORCHA)

क्षीणस्य बहुदोषस्य विरुद्धाहारसेविनः ।
 विघातादभिघाताद्वाहीनसत्त्वस्य वा पुनः ॥
 करणायतनेषूग्रा बाह्येष्वाभ्यंतरेषु च ।
 निविशन्ते यदा दोषास्तदा मूर्च्छति मानवाः ॥
 संज्ञावहासु नाडीषु पिहितास्वनिलादिभिः ।
 तमोभ्युपैति सहसा सुखदुःखव्यपोहकृत् ॥
 सुखदुःखव्यपोहाच्च नरः पतति काष्ठवत् ।
 मोहो मूर्च्छति तामाहुः षड्विधा सा प्रकीर्तिता ।

Dealing with the, aetiology and treatment of **loss of consciousness**, the text mentions, that persons who are weak, whose humours are in disharmony, who delay answering the calls of nature, who are injured and weak persons who take unappetising food, have their humours in disharmony and this affects the five senses, consciousness, speech, sound and attitude to pleasure and sorrow. the person appearing to be in a coma. This is known as loss of consciousness (**Moorcha**).

There are **six types** recognised, three due to disharmony of the vital humours and three more associated with blood, poisons and liquor - Vaatha moorcha, Pitha moorcha, Kapha morcha, Raktha moorfha, Visha moorcha and Madya moorcha. In all these the impact of Pitha will be found to be dominant.

हृत्पीडा जृम्भणं ग्लानिः संज्ञानाशो बलस्य च ।
 सर्वासां पूर्वरूपाणि यथास्वमुपलक्षयेत् ॥

Dealing with the **initial symptoms**, the text lists, afflictions of the hreart, yawning, laziness and loss of strength.

पृथिव्यम्भस्तमोस्वपं रक्तगंधश्च तन्मयः ॥

तस्माद्रक्तस्य गंधेन मूर्च्छति भुवि मानवाः

द्रव्यस्वभाव इत्येके दृष्ट्वा यदाभिमुह्यति ॥

Earth and water form part of our habitat, with both of which, blood is elementally linked. For men who live on earth and who are by nature, of tamo guna, the smell or odour of blood is enough to make them unconscious.

For some, the smell or sight of blood is enough to produce swooning. Some hold that this response is psychological.

गुणास्तीव्रतरत्वेन स्थितास्तु विषमद्ययोः ।

त एव तस्माज्जायेत मोहस्ताभ्यां यथेरितः ॥

Poison and liquor have **thithi vrathvam** and cause unconsciousness.

स्तब्धांगदृष्टिस्त्वसृजा गूढोच्छ्वासश्च मूर्छितः ।

मद्येन विलपन् शेते नष्टविभ्रांतमानस् ॥

गात्राणि विक्षिपन् भूमौ जरां यावन्न याति तत् ।

वेपथ्युस्वप्नतृष्णाः स्युः स्तंभश्च विषमूर्चिते ॥

वेदितव्यं तीव्रतरं यथास्वं विषलक्षणैः ॥

Raktha moorcha is characterised by a catatonic body and staring eyes, fixed and unblinking.

Madya moorcha is accompanied by a sleepy posture, blabbering, loss of memory and flailing of the limbs. These symptoms last, till the effects of the liquor wear off.

Sleep, thirst and a feeling of darkness accompany **Visha moorcha**.

सेकावगाहौ मणयः सहाराः

शीताः प्रदेहा व्यजनानिलाश्च ।

शीतानि पानानि च गंधवंति

सर्वासु मूर्छास्वनिवारितानि ॥

Bathing with water poured on the head, gems, necklaces, ap-

plications that cool, fanning, sweet smelling, tasty and cool beverages are helpful in all types of moorcha.

सिताप्रियालेशुरसपुतानि द्वाक्षामधूकस्वरसान्वितानिः

खज्जू रकाश्मर्यरसैः शूतानि पानानि सर्पीषि सजीवनानि ।।

A Kashaayam made of the roots of Chitteendal and Kumizh, with sugar and the ripe fruit of Mural tree, sugarcane juice and the juice of Iluppa flowers drunk with ghee added, is efficacious in all types of moorcha.

सिद्धानि वर्गे मधुरे पयांसि सदाडिमा जांगलजा रसाश्च ।

तथायवालोहितशालयश्च मूर्च्छासुपथ्याश्चसदासतीनाः ।।

Milk boiled with sweet materials and concentrated or a soup made of the meat of animals of the jungle and the rind of Thalimaadulakkaya or Rakthaashali ari, and Amarapayaru, is effective in tackling moorcha.

ALCOHOLISM (PAANAATHYAAYA MAHONMAADAM)

बहुशस्त्रदारितमुखो राज्ञां दूतो विदेशगः सुतनुः ।

बुधराशौ दिनभर्तारि दृष्टे गुरुणा महोन्मादः ॥

A native with *Sun in one of Mercury's houses and aspected by Jupiter*, is likely to be learned in scriptures, a world trotter, among the king's courtiers, good looking and insane.

सुखसुतवित्तविहीनं मतिरहितं विगततनुं त्रिकोणस्थः ।

सोन्मादं रवितनयः करोति पुरुषं सदादीनम् ॥

A native with *Saturn in a trine*, is likely to be bereft of intelligence, wealth, male child, happiness and will be lean statured, insane and will lead a life of penury.

For propitiation of the condition, resulting from Sun being in one of Mercury's houses and aspected by Jupiter, leading to insanity, the japa and homa prescribed earlier, for pleasing jupiter should be resorted to.

दाक्षिण्यरूपधनभोगगुणैः प्रधान -

श्वन्द्रे कुलीरवृषभाजगते विलग्ने ।

उन्मत्तनीचविकलो बधिरश्च मूकः

शेषेषु ना भवति कृष्णतनौ विशेषात् ॥

Moon in Cancer, Taurus or Aries is likely to bestow the native with kindness, handsome looks, comforts, wealth and happiness.

Moon in lagnam (rising sign) is likely to make the native a lowly person, ugly looking, deaf, dumb and a lunatic.

Propitiation of the Moon so located, can be done through japa and homa as previously prescribed.

योषित्पानप्रभवैर्दोषैर्व्याध्यादिपीडितो मनुजः ।

शुक्रे कर्कटसंस्थे स्वदोषवत्सकलदोषसंतप्तः ॥

A native with Moon in Cancer, is likely to be fond of women and drink and will consequently suffer from afflictions arising from over indulgence, will have many defects and will lead a sad life.

In this situation, *Venus should be propitiated* with the japas and homa as prescribed earlier.

Arrogance, haughtiness, stealing property belonging to others, eagerness to enjoy proscribed things and teasing of old persons and teachers, leads to insanity.

As **propitiation** are suggested, Chaandraayana vratham, homa with ghee and sweetened rice, and japa of “Kayaanaschitra Suktham” and gifts of gold and sweet materials. Japa of “Saaraswatha Manthram” is also prescribed for mitigating insanity.

ये विषस्यगुणाः प्रोक्तास्तेऽपि मद्ये प्रतिष्ठिताः ।

तेन मिथ्योपयुक्तेन भवत्युग्रे मदात्ययः ॥

As **poisons and alcohol share the same characteristics**, they are similar in their effects on the body. Excessive drinking will lead to insanity.

Like food, alcohol by nature, gets absorbed and so, excessive drinking is likely to lead to diseases and controlled drinking will bestow health.

प्राणाः प्राणभृतामन्नं तदयुक्त्या निहत्यसून् ।

विषं प्राणहरं तच्च युक्तियुक्तं रसायनम् ॥

Food, essential for living organisms, in excess, becomes harmful, [even nectar in excess becomes a poison]. Even virulent poisons, correctly used, can save lives.

विधिना मात्रया काले हितैरन्नैर्यथावलम् ।

प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतोपमम् ॥

स्निग्धैः सदन्नैर्मासैश्च भक्ष्यैश्च सह सेवितम् ।

भवेदायुः प्रकर्षाय वलायोपचयाय च ॥

Consumption of alcohol, if controlled and regulated, can be as beneficial as food. Taken with food, meat and drink and fatty substances, drink bestows longevity and health.

काम्यता मनतस्तुष्टिस्तेजोविक्रम एव च ।

विधिवत्सेव्यमाने तु मद्ये सन्निहिता गुणाः ॥

Drinking alcoholic beverages in moderation bestows health, beauty and happiness.

क्रुद्धेन भीतेन पिपासितेन शोकाभितप्तेन बुभुक्षितेन ।

व्यायामभाराध्वपरिक्षतेन वेगावरोधाभिहतेन वापि ॥

अत्यन्नभक्ष्याच्च ततोदरेण साजीर्णभुक्तेन तथाबलेन ।

उष्णानि तप्तेन च सेव्यमानं करोति मद्यं विविधान् विकारान् ॥

Drinking in association with anger, fear, thirst, lifting of heavy weights, long walks, over eating, obstructing nature's calls, weakness and overheated body, leads to a variety of diseases. Eenthapazham, Grapes, Kolpuli, Thaalimaadhulakaaya, Chitteendhal, and Gooseberry can mitigate unconsciousness caused by alcohol.

त्वक्पिप्पलीभुजगपुष्पविडैरुपेतं

सेवेत हिङ्गुमरिचैलयुतं फलाम्लम् ॥

उष्णांबुसंधवयुतात्वथ वा विडत्वक्

चव्यैलहिङ्गुमगधाफलमूलशुंठीः

हृद्यैः फलैरपि च भोजनमत्र शस्तं -

द्राक्षाकपित्थफलदाडिमपानकं यत् ।

तत्पानविभ्रमहरं मधुशर्कराढ्य -

माप्रातकोलरसपानकमेव चापि ॥

मंथः खर्जूरमृद्वीकावृक्षाम्लाम्लीकदाडिमैः ।

परुषकैः सामलकैर्युक्तो मद्यविकारनुत् ॥

Eendha fruit, Mundhiringa, kulpuli Thaali Maathula Kaaya, Chitteendhal and Nellikka will mitigate swooning due to alcoholism.

सतीनमुद्गमिश्रान् वा दाडिमामलकान्वितान् ।

द्राक्षामलकखर्जूरपक्वषकरसेन वा ॥

कल्पयेत्तर्पणान्यूषान् रसांश्च विविधात्मकान् ।

यथा क्वाथेन संसिद्धं घृतं धातुरसेन वा ।

सर्पिः कल्याणकं वापि मदमूर्च्छापहं पिबेत् ॥

A preparation made of Thuvarapayaru, Cherupayaru, Thaali maadhulakkaaya, Munthiringapazham, Nellikka and Elanthapazham, mixed with soups of many kinds and ghee and Kalyaanaka Gritham, mitigates unconsciousness, brought about by consumption of alcohol.

योजयेन्मातुलुंगाम्लदाडिमैः पानकान्यपि ।

स्निग्धांश्चलवणाम्लांश्च रसाञ्जंगलजान् शुभात् ॥

पित्ते क्षौद्रसितायुक्तं मद्यमर्द्धोदकं पिबेत् ।

पित्तपानात्पये योज्याः सर्वतश्च क्रिया इमाः ॥

Disharmony in Pitha and consequent unconsciousness is cured, by a beverage made of Thaalimaadhulakkaya and Vallinaaranga, fatty substances, salty materials, soup made of meat from harmless animals from the jungle, diluted with half the quantity of water and alcohol, together with honey and sugar.

पानरोगे कफोद्भूते लघनं च यथावलम् ।

दीपनीयौषधोपेतं पिबेन्मद्यं समाहितः ॥

त्रिफलाया रसो वापि व्योषचूर्णसमन्वितः ।

शुष्कमूलकजो यूषः कौलत्यो वा मधूत्कटः ॥

सर्वजे सर्वमेवेदं प्रयोक्तव्यं चिकित्सितम् ।

आभिःक्रियाभिः सिद्धाभिः शान्तिं याति मदात्ययः ।

For Kapham in disharmony, is prescribed, fasting, suited to the strenght of digestion and medicines and alcohol, which stoke the digestive fire.

For Kapha disharmony is prescribed a Kashaayam of Chukku, Thippili and Milagu, with powdered Mooleri kizhangu and Horse gram, taken with honey.

For conditions, in which all three humours are in disharmony, treatments recommended for disharmony in the three individual humours, should be undertaken.

नो चेन्मद्यक्रमं हित्वा क्षीरमस्य प्रयोजयेत् ॥

लंघनाद्यैः कफे क्षीणे जाते दौर्बल्यलाघवे ।

चव्यं सौवर्चलं हिंगु पूरकं विश्वदीपकम् ।

चूर्णं गदयेन पातव्यं पानात्ययरुजापहम् ॥

Alcoholics should give up alcohol and take milk, instead. In conditions, where the body is light and weak, due to fasting and of reduced Kapha humour, is prescribed a powder of the root of Kaattumilagu, Tthuvarchila uppu, Asafoetida, Thaalimaadhulakkaaya and Chukku. This will cure **Paanaathyaya rogam (alcoholism)**.

THIRST (DAAHAM)

तनौ भवति भूपुत्रो रंघ्रे भवति भास्करः ।

जन्मकाले यदा यस्य स दाहज्वरवान्भवेत् ॥

A native with *Mars in the rising sign and Sun in the eighth house*, will tend to have Fever and the affliction of thirst (Daaha rogam).

Sun and Mars can be propitiated by the gift of a cow, japa and homa as prescribed previously to appease Sun and Mars.

The *evil influence of the demi god Kapila*, manifests itself as ruddy eyes, Fever, pain all over the body and intense thirst (Sarvaanga Daaham).

Propitiation is through a sacrificial pooja, at a four - roads crossing, utilising, powdered puffed rice, oilcake, aromatic substances and flowers.

प्रगृह्णीष्व बलिं चेमं कपिलाख्य महाग्रह ।

आतुरस्य सुखं सिद्धिं प्रयच्छ त्वं महाफलम् ॥

त्वयं प्राप्तः समानोष्मा पित्तरक्ताभिमूर्च्छितः ।

दाहं प्रकुरुते घोरं पित्तवत्तत्र भेषजम् ॥

Passing on to the **aetiology and treatment**, the text states that Pitha humour in disharmony, due to consumption of alcohol and increase in bile and blood, leads to affectations of the skin, which itches and gets prickly. This condition responds to treatments prescribed for Pitha disharmony.

शतधौतघृताभ्यक्तं दद्यात्तु यवसक्तुभिः ।

कोलामलकसंयुक्तैर्दाडिमाम्लैश्च बुद्धिमान् ॥

स्वेदयेत्तस्य सर्वाङ्गमारालाद्र्वाससा ।
 लामज्जेनाथ युक्तेन चन्दनेनानुलेपयेत् ॥
 चंदनांबुकणस्यंदितालवृन्तोपवीजिते ।
 सुप्याद्वाहार्दितोऽभोजकदलीदलसंस्तरे ॥
 परिषेकावगाहेषु व्यजनानां च सेचने ।
 शस्यते शिशिरं तोयं तृष्णादाहोपशान्तये ॥

A person afflicted by thirst, should smear his body with "Kala Dautha Gritham", all over his body. Warm fomentation with cloth dipped in a Kashaayam made of Ilantha kuru, rind of Gooseberry, Thaalimaathulakkaaya, Yavam, with powdered puffed rice, should be given, making the patient perspire. This should be followed, by smearing the body with a paste made of Sandalwood and Raamachcham. Sleeping on Kathali vaazha (plantain) leaf and Lotus flowers and fanning with a fan dipped in Sandalwood water, will help.

For mitigating thirst, bathing in cold water with cold water poured on the head, is also recommended.

क्षारैश्च सुकषायैश्च सुशीतैश्चंदनान्वितैः ।
 अंतर्दाहं प्रशमयेदेतैश्चंदनान्वितैः ॥

Inner thirst will be quenched, with a preparations of cold materials, like Sandalwood and cold Kashaayam.

फलिनीलोद्भ्रसेव्याम्लहेमपत्रं कुट्टनटम् ।
 कालीयकरसोपेतं दाहे शस्तं प्रलेपनम् ॥

Njaayal poova, skin of Pachchotti, Raamachcham, Iruveli, Chembaka poova and Kazhimuthanga, ground in Peetha Chandana Kashaayam, smeared all over the body, will quench thirst and relieve burning sensation all over the body.

ह्रीवेरपद्मकोशीरचन्दनोदकवारिणा ।
 संपूर्णामवगाहेत द्रोणीं दाहार्दितो नरः ॥

Iruveli, Padumukham, Chandanam and Raamachcham, boiled in water and concentrated, should be poured into a country boat (like a bath tub), with the patient, immersing himself in it for mitigating intense thirst.

पित्तज्वरहरं यच्च दाहे तत्सर्वमिष्यते ।

वाप्यः कमलहासिन्यो जलयन्त्रगृहाः शुभाः ।

नार्यश्चंदनदिग्धांग्यो दाहदैन्यहरा मताः ॥

The treatment for **Pithajvaram** is good for all types of thirst. An environment with ponds full of lotus flowers, and abode with lots of water supply (jala yanthram) and attendant females anointed with sandalwood paste, are recommended.

कुशाभिः शालिपर्णीभिर्जीवकाद्येन साधितम् ।

तैलं घृतं च दाहघ्नं वातपित्तविनाशनम् ॥

Thirst and Vaathapitham will be cured with oil and Gritham (**Kushaandyam Gritham**) made with Darba, Moovila, Adapathiyan kizhangu, Kakkoli, Cheerakakkoli, Medha, Mahamedha, root of Kaattu uzundu, root of Kaattu payaru, Jeevakam, Idavakam and Iratti mathuram.

INSANITY (UNMAADADAM)

मदयन्त्युद्गतादोषा यस्मादुन्मार्गमास्थिताः ।

मानसोयमतो व्याधिरुन्माद इति कीर्तितः ॥

Increase in and disharmony of the vital humours, affects the nerves controlling the mind and results in Insanity.

एकैकशः सर्वशश्च दोषैरत्यर्थमूर्च्छितैः ।

मानसेन च दुःखेन स पञ्चविध उच्यते ॥

विषाद्भवति षष्ठश्च यथास्व तत्र भेषजम् ।

स च प्रबृद्धस्तरुणो मदर्सजां विभर्ति च ॥

There are six types of Insanity recognised - one associated with the disharmony of each of the three vital humours, a fourth associated with disharmony of all the three humours, fifth associated with sorrow and the sixth with toxic substances. Medicines specific for particular humours should be used. The last type culminates in uncontrollable insanity.

विरुद्धदुष्टाशुचिभोजनानि प्रधषणं देवगुरुद्विजानाम् ।

उन्मादहेतुर्भयहर्षपूर्यो मनोभिघातोविषमाश्च चेष्टाः ॥

तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निरासं हृदयं प्रदूष्य ।

स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः ॥

Dealing with the initial causes and results, the text states, that unsuitable food, multiple toxins, contaminated and filthy food and drinks, wounding respected demigods, teachers and brahmins, fear and euphoria all lead to a disturbed mind and associated bad actions, words and behaviour. In an untruthful person, the three humours get disturbed and get into and affect the controlling centre of the intellect viz the mind, destroys it and spreads to the vessels connecting with the brain,

making the patient, all of a sudden, over desirous.

धीविभ्रमः सत्त्वपरिप्लवश्च पर्याकुला दृष्टिरधीरता च ।

अबद्धवाक्त्वं हृदयंचशून्यंसामान्यमुन्मादगदस्यलिंगम् ॥

Dealing with the **general symptoms**, the text lists, an inconsistent and disturbed state of mind, unsteady, wandering eyes, timidity, disconnected talk and poor thinking.

रूक्षात्पशीतान्नविरेक धातु-

क्षयोपवासैरनिलोऽतिबृद्धः

चिन्तादिदुष्टम् हृदयम् प्रदूष्य

बुद्धिम् सम्मृतिञ्चाप्युपहन्ति शीघ्रम् ॥

अस्थानहास्यस्मितनृत्तगीत-

वागंगविक्षेपणरोदनानि

पारुष्यकाश्र्यारुणवर्णताश्च

जीर्णं बलञ्चनिलजस्य रूपम् ॥

The **causes of Vaatha related Insanity**, are harsh, cold food in very small quantities, vomiting, depletion of vital elements in the body, and fasting leading to greatly increased Vaayu, resulting in a mind disturbed by worries and emotions, spoiling the intellect and memory.

Vaatha related Insanity is characterised by irrational laughter, dancing and singing, smiling, uncontrolled movements of the limbs, rough, reddish and tired body, keeping rhythm with the mouth and a flare up of the disease, immediately after digestion of food.

अजीर्णकदवम्लविदाहशीतै-

र्भोज्यैश्वतं पित्तमूदीर्णवेगं

उन्मादमत्युग्रमनात्मकस्य

हृदि स्थितं पूर्ववदाशुकुर्यात् ।

अमर्षसंरंभविनग्नभावाः

सत्तर्ज्जनातिद्रवणौष्ण्यरोषाः

ग्रच्छायशीतान्नजलाभिलाषाः

पीता च भा पित्तकृतस्य लिंगम् ॥

Insanity related to Pitham, is caused by consumption of hard-to-digest, spicy, sour, hot (chillies) food leading to burning sensation and consumption of materials that cause heat in the body. The increased Pitham goes to the mind and makes the timid person insane.

Such a person, exhibits impatience, short temper, a hot yellowish body. is given to dancing and running helter skelter, terrifying others, prefers to be naked and has a craving for shade, cold food and cold water.

सम्पूरणैर्मन्दविचेष्टितस्य
 सोष्मा कफो मर्मणि संप्रदुष्टः
 बुद्धिं स्मृतिं चाप्युपहन्ति चित्तम्
 प्रमोहयन् सज्जनयेद्विकारम् ॥
 वाक्चेष्टितम् मन्दमरोचकश्च
 नारी विविक्तप्रियता च निद्रा
 छर्दिश्च लाला च बलञ्च भुक्ते
 नश्वादिशौक्यञ्च कफात्मके स्यात्

Insanity related to Kapham, is caused by rich, fatty food and an inactive life without exercise, leading to disharmony in Kapham that mixes with Pitham and makes its way to the intellect, destroying it and the memory, making the mind overdesirous.

Kapha insanity, is characterised by lessened talking, dislike of food, a preference for solitude, vomiting, sleep, drooling, a flare up of the disease immediately after food and whitish nails, skin and excreta.

यसन्निपातप्रभवोऽतिथोर
 सर्वस्समस्तस्स च हेतुभिः स्यात्
 सर्वाणि रूपाणि विभर्ति तादृग्
 विरुद्धभैषस्यविधिर्विवर्ज्यः ॥

The worst form of **Insanity** is that related to the disturbance in all three of the vital humours, arising from all the causes and exhibiting all the symptoms, relating to disharmony of the individual humours. Curing such a condition is next to impossible.

गायत्यथो हसति रोदिति चापि मूढः ॥

A weakened mind is likely to get excessively emotional. When shocked by thieves, the king, enemies or strangers, or loss of wealth or kith and kin. The signs are, disturbed thinking, tendency to openly letting out secrets, dejected singing, laughing and crying.

शक्तेक्षणो हतबलेन्द्रियभास्सुदीनः

श्यावाननो विषकृतेय भवेद्विसंज्ञः ॥

The symptoms of Insanity due to toxicity are listed as red eyes, reduced strength, weakened senses, dull vision, bodily weakness, blackish face and confused state of mind.

अवाञ्चीवाप्युदञ्चीवा क्षीणमासबलोनरः

जागरूको ह्यसन्देहमुन्मदेन विनश्यति ॥

The case of an insane person, who vacantly looks up at the ceiling and down at the floor, is sleepless and has a weakened body is likely to be a terminal case.

वातिके स्नेहपानं च प्राग्विरेकश्च पित्तजे ।

कफजे नावनं कार्यं परो वस्त्यादिकः क्रमः ॥

Fatty substances, purging and vomiting are prescribed for Insanity caused by disharmony of Vaatham, Pitham and Kapham respectively.

यथोपदेक्ष्यते किञ्चिदपस्मारचिकित्सिते ।

उन्मादे तत्र कर्तव्यं सामान्यादोषदूष्ययोः ॥

As the disharmony in the vital humours is similar, in the case of Epilepsy and Insanity, the treatment prescribed for the former is suitable for the latter.

सिद्धार्थको हिगु वचा करंजो देवदारु च ।

मंजिष्ठा त्रिफला श्वेतकटभी च कटुत्रकम् ॥

समांशानि प्रियंगुश्च शिरीषो रजनीद्वयम् ।

वस्तुमुत्रेण पिष्टोऽयमगदः पानमंजनम् ॥

नस्यमालेपनं चैव स्नानमुद्धर्तनं तथा ।

अपस्मारविषोन्मादकृत्याऽलक्ष्मीज्वरापहम् ॥

Sidhaarthaka Gritham made of equal parts of Venkadugu, Asafoetida, Vayambu, Pungin tholi, Devathaaram, Manjatti, Tribhala, Veluththa Malayamukki, flowers of Gnaazhal, Trikadu, Nenmenivaka tholi, Varattumanjal and Naramanja tholi, ground in goat's urine, taken internally, or used like mascara or sniffed through the nostrils or rubbed into the body before a bath, is a cure for Epilepsy, toxicity, Fever, lack of glow or brightness in the face and bodily ailments.

सपिरेतेन सिद्ध वा गौमूत्रेण तदर्थकृत
दशमूलांबु सघृतं युक्तं मांसरसेन वा ।
ससिद्धार्थक चूर्णं वा केवलं वा नवं घृतम् ॥
उन्मादशांतये पेयो रसो वा तालशाखजः ।
प्रयोज्यं सार्षपं तैलं नस्याभ्यंजनयोस्तदा ॥

Instead of goat's urine the preparation detailed in the previous para, can be made with cow's urine or the ingredients starting with Venkadugu can be ground, mixed with heated ghee, mutton soup and addes to Rasamoola Kashaayam or Venkadugu powder with white butter or white butter or white butter by itself or Nilappana kizhangu Kashaayam and administered for curing Insanity.

कुष्ठाश्वगन्धे लवणाजमोदे द्वे जीरके त्रीणि कठूनि पाठा ।
मांगल्यपुष्पी च समानि चूर्णं कृत्वा च चूर्णेन वचोद्भवेन ॥
तुल्येन युक्तं बहुशो रसेन तद्भावितं ब्रह्मविनिर्मितायाः ।
सर्पिर्मधुभ्यांचततोऽक्षमात्रं लिङ्घान्नरः सप्तदिनं हिताशी ॥
ऐश्वर्यमिच्छन्मनसश्च धैर्यं मेघांयदिच्छन्द्भिगुणंचकालम् ।
पठेन्नरः श्लोकसहस्रमेकं तद्वा प्रयोज्यं द्विगुणंच कालम् ॥
सारस्वतमिदं चूर्णं ब्रह्मणा निर्मितं स्वयम् ।
जगद्धिताय लोकानां दुर्मेधानामचेतसाम् ॥

Saaraswatha Choornam, made of equal quantities of Kottam, Amukkuram, Induppu, Ayamodhakam, Jeerakam, Karunjeerakam, Thrikadu, Paada kizhangu and the root of Sanku pushpam and in a quantity equal to the mixture, Vayambu, repeatedly ground in Brahmi neer (juice), dried and mixed with ghee and honey and taken for seven days, at the rate of three kezhanju per day, will cure Insanity.

जटिला पूतना केशा वरटी मर्कटी वचा ।
 त्रायमाणा जया वीरा चोरकः कटुरोहिणी ॥
 कायस्था सूकरी छत्रा सातिपत्रा पलैकषा ।
 महत्पुरुषदेता च वयस्था नाकुलीद्वयम् ॥
 कहंभरा वृश्चिकाली सस्थिरापि च तैर्घृतम् ।
 सिद्धं चतुर्थिकोन्मादग्रहापस्मारनाशनम् ॥
 महापैशाचकं नाम वृतमेतद्यथामृतम् ।
 मेधाबुद्धिस्मृतिकरं बालानांवाग्विवर्धनम् ॥

Mahapaisachaka Gritham, a preparation of equal quantities of ground Jadaaamaanji, Kadukka, Amari, root of Naaikurna, Vyambu, Brahmi, root of Munja, Sathaavari kizhangu, Kachoram, Kadugurohini, root of Tulsi, Nilappana kizhangu, Kaattusathakuppa, root of Aratha Tamizhaama. root of Amalpori, boiled in pure water, mixed with heated ghee, will cure 'Insanity and enhance the intellect. improve memory and grasp and increase digestive power.

त्रिफला लक्ष्मणानन्ता समंगा सारिवा वचा ।
 ब्राह्मी पाठा द्विबृहती द्विस्थिरा द्विपुनर्नवा ॥
 सहदेवी सूर्यवल्ली वयस्था गिरिकार्णिका ।
 तोयकुम्भे पचेदेतत्पलांशं पादशेषितम् ॥
 नतं कौंती वचा कुष्ठं कृष्णा सर्षपसैधवैः ।
 नीरुक्सवर्णवत्सायाः ससिद्धं पयसा च गोः ॥
 पुष्ययोगोद्धृतं प्रस्थं सुस्नेहकलशे स्थितम् ।
 पानाभ्यंजनतो मेधास्मृत्यायुः पुष्टिवर्धनम् ॥
 रक्षोघ्नं च विषघ्नं च सारस्वतमिदं घृतम् ॥

113.50 gm

Saaraswatha grithim, a preparation made of 2 Phalam each of Tribhala, Irattimathuram, root of Padarchunda, Cheruvazhidininga, Vella vazhidininga, Orila, Moovila and Poovamkurandal with both types of Tamizhaama, and Koduththoova with Naruneendi kizhangu, Vyambu, Brahmi, Paada kizhangu, Venpaada, Chittamrith and Vishnukraanthi, boiled in 16 Idangazhi of water reduced to 4 Idangazhi, filtered and mixed with one Idangazhi of ghee and one Idangazhi of

milk, from a cow of uniform colour, having a calf, is a cure for toxicity, Insanity and troubles from Raakshas (evil spirits). This preparation will enhance the intellect, build up bodily strength and bestow longevity.

श्यामा मधुरसा रास्ना दशमूलं शतावरी ।
 श्वदंष्ट्रा शणमूलं च तैर्युक्त्या क्वाथकल्कितैः ॥
 साधितं चैतसं नाम घृतं चित्तविकारनुत् ।
 उन्मादमदमूर्छायां ज्वरापस्मारभेषजम् ॥

Chaitaasa Gritham, a ghee made of Naalkopakkonna, Munthiringa- pazham, Aratha, roots of Kumbil, Koovalam, Paadhira, Payyazhaandha, Munja, Orila, Moovila, Cheruvazhidina and Venvazhidina with Nailkurna and Nerinjil, Sathaavari kizhangu and Tlhuvarapayaru made into a Kalkam or a Kashaayam, with the same ingredients and taken, mixed with ghee, will cure Insanity, unconsciousness, Fever and Epilepsy (Apasmaaram).

कल्याणकं प्रयुज्जति महद्वा चैतसं घृतम् ।
 तैलं नारायणं वापि महन्नारायणं तथा ।

Mahakalayaanaka Gritham, Mahaa Chaithaasa Gritham, Narayana Thailam and Maha Narayana Thailam are effective in curing insanity.

विशाला त्रिफला कौंती देवदार्वलवालुकम् ।
 स्थिरानन्ता हरिद्रे द्वे सारिवे द्वे प्रियंगुका ॥
 नीलोत्पलैला मंजिष्ठा दन्ती दाडिमकेसरम् ।
 तालीसपत्रं बृहती मालतीकुसुमं नवम् ।
 विडंगं पृश्निपर्णी च कुष्ठं चंदनपद्मकौ ।
 एतैः कर्षसमैः कल्कैर्विशत्यष्टाभिरेव च ॥
 जले चतुर्गुणे पक्त्वा घृतप्रस्थं प्रयोजयेत् ।
 अपस्मारे ज्वरे कासे शोषे मन्दानले क्षये ॥
 वातरक्ते प्रतिश्याये तृतीयकचतुर्थके ।
 वम्यशोमूत्रकृच्छ्रे च विसर्पोपहतेषु च ॥

कंठूपांङ्गवामयोन्मादविषमेषु गदेषु च ।
 भूतोपहतचित्तानां गद्गदनामचेतसाम् ॥
 शस्तं स्त्रीणां च बंध्यानां धन्यमायुर्वलप्रदम् ।
 अलक्ष्मौपापरोगघ्नं सर्वग्रहनिवारणम् ॥
 कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च ॥

Kalyaanaka Gritham is prepared with three Kezhanju each, of with the following ingredients: Kaattuvellari, Tribhala, Arenugam, Devathaaram, Yelavaalukam, roots of Orila, Kodithoova, Cheruvazhidininga Naagadandi, Moovila with Varattu manjal, Maramanjal tholi, Naruneendi kizhangu, Paalvaali kizhangu, Gnaayal poova, Kari koova kizhangu, Elathari, Manjotti, Thaaleesapathram, Naaga poova, Thaalimathulakkaaya, bud of Pichaka poova, Vizhaalari, Kottam, Chandanam and Padhumukam. They are ground and mixed in four Idangazhi of pure water and one Idangazhi of ghee, boiled and filtered.

This preparation, will cure pulmonary problems, weakness, Epilepsy, TB, Sinusitis, Tertiary Fevers, Quarternary Fevers, vomiting, Piles, urinary infection, dry itching, Erysipelas, Paandu rogam, Insanity, Vaatharaktham and dull digestion. Persons possessed by evil spirits and so mentally affected and whose speech is muffled and broken and suffer from loss of memory, will benefit by this preparation. All planets will be propitiated, good fortune will smile and barren women will be blessed with children and a long life.

एभ्य एव स्थिरादीनि जले पक्त्वैकविंशतिम् ।
 रसे तस्मिन्यचेत्सर्पिर्गृष्टिक्षीरे चतुर्गुणे ॥
 वीरा द्विमाषं काकोली स्वयं गुप्तर्षभान्वितः ।
 मेदायाश्च समैः कल्कैस्तत्सयात्कल्याणकं महत् ॥
 बृहणीयं विशेषेण संनिपातहरं परम् ।

Mahakalyaanaka Gritham, is prepared with the same twenty one ingredients including Moovila, used in the preparation of Kalyaanaka Gritham, mixed with ghee, cow's milk in quantity, four times that of ghee, Adapathiyan kizhangu, roots of Kaattuuzhunna, Naaikuruna, Idavakam with Kaattupayara, Kakkoli, Ksheeraheera-

kakkoli, Medha, Kalkam and mixed with heated ghee. This preparation adds bulk to the body and is a cure for Typhoid.

उन्मादिनामुन्मदमानसानामपस्मृतौ भूतहतात्मनां च ।

ब्राह्मीरसः स्यात्सवचः सकुष्ठः सशंखचूर्णः ससुवर्णचूर्णः ।

Insanity, excessive emotions (madham), Epilepsy, possession by evil spirits, can all be tackled with **Brahmi water**, powdered Vyambu, powdered Kottam which incinerated powder of gold or conch (sankha).

EPILEPSY (APASMAARAM)

शनिभूसुतदिननाथा निधनस्था यस्य जन्मकाले स्युः ।

नानाव्याधिवधाद्यैः पीडाऽपस्सारसंभवा तस्य ॥

Starting the chapter on Apasmaaram, the text indicates, that a native born with *Moon, Mars and Sun in the eighth house*, is likely to suffer from various diseases, including Apasmaaram. Moon, Mars and Sun are to be propitiated through ritual bath, chanting, homa and dhaanam (gifts) as prescribed earlier, for relief from the afflictions.

The text goes on to state that, a person who harms or displeases his master or guru is likely to suffer from Epilepsy.

As **propitiation** are prescribed, Chaandraayana vritham, chanting of the mantra “Sada Satpathi Adbhudam”, homa with sweetened rice and ghee, worship of, prostration before and gifts of gold to, noble souls. Chanting of the sutra “Kayaana Chitra Aabhuval” is also prescribed.

ब्राह्मणश्चासरोधेन ह्यपस्मारी भवेन्नरः ।

वक्ष्ये तस्य प्रतीकारं दानहोमक्रियादिभिः

Passing on to **Apasmaara haran vidhi (How to overcome Epilepsy)** the text states, that one who has killed a noble person by asphyxiation, is likely to suffer from Epilepsy. Activities, like dhaanam and homam, are prescribed as propitiatory measures.

पलेन वा तदर्धेन तदर्धार्धेन वा पुनः ।

विनायकप्रतिकृतिं कुर्यात्स्वर्णेन शोभनाम् ॥

राजतं च तथा नागमुपवीमं प्रकल्पयेत् ।

पुष्करं पद्मरागेण हस्तं रत्नैः प्रकल्पयेत् ॥

विनायकार्धमानेन मुखं देवस्य कल्पयेत् ।
 तस्यात्स्ये प्रवेयानि रत्नानि विविधानि च ॥
 माणिक्येन प्रकुर्वीत चक्षुषी तस्य शोभने ।
 पूर्वद्युर्मंडपं कुर्यात्स्तंभषोडशभिर्वृद्धम् ॥
 यद्वा द्वादशभिः कुर्येविष्टाभिश्च प्रयत्नतः ।
 मंडपस्य चतुर्भागां वेदिकां परिकल्पयेत् ॥
 रात्रौ विनायकस्यापि ह्यधिवासनमिष्यते ।
 चतुर्भिर्ब्राह्मिणैः सार्धमाचार्यः सर्वशास्त्रवित् ॥
 स्वयमेव तवाचार्यो धर्मज्ञः सत्यवाञ्छुचिः ।
 कुलीनो न व वृद्धश्च सर्वप्राणिहिते रतः ॥
 रात्रौ घागरणं कुर्यान्मध्यरात्रे बलिं हरेत् ।
 मत्स्यमांसेन तं दद्यात्तथा क्षीरौदनेन च ॥
 आचार्यः प्रयतो भूत्वा मंत्रेणानेन संयतः ।
 पूर्वास्यां दिशि तं दद्याद्बलिं वै सर्वकामिकम् ॥
 आदित्या वसवो रुद्रा देवा भूतानि वासवः ।
 सर्पाः पिशाचाः शाकिन्यो डाकिन्यः पांथदेवताः ॥
 अपस्माराधिदैवं च वेताला मैर्ऋतास्तथा ।
 बलिदानेन दत्तेन शान्तिं कुर्वतु सर्वश ।
 ततः प्रभाते विमले स्नात्वा चाहतवाससः ।
 भूषिताः कटकः सम्यगुपवीतांगुलीयकैः ।
 कुंडानि दिक्षु चत्वारि मेखलासंयतानि च ।
 कुर्युस्ते तु पृथक्तेषु होमं मंत्रैः स्वकेस्तदा ॥
 पूर्वस्मिन्वह्स्व चः कुर्यात्समिदाज्यचरुत्कटम् ।
 विनायकं समुद्दिश्य गणानांत्वेति मंत्रतः ।
 तत्पुरुषाय विद्महे वक्रतुंडाग धीमहि ।
 तत्रो दंती (न्तिः) प्रचोदयात् ॥
 अध्वर्युर्दक्षिणे कुंडे कुर्याद्धोमं समाहितः ।
 छंदोग, पश्चिमे वापि तदैवत्येन होमयेतु ।

अथर्वणश्चोत्तरे च कुंडे होमं प्रकल्पयेत् ।
 विनायकाय देवाय सर्वभूतहिताय च ।
 गणानामधिपत्येप्रयुक्तायहूँफट्स्वस्तिस्वधानमःस्वाहा ।
 समिदाज्यचरुन्हुत्वा पूर्णाहुत्यंतमेव हि ।
 आचार्यः प्रतिमां तां च ब्राह्मणैः सह संयुतः ।
 आसनं वेदिकामध्ये वितानादिसुशोभते ।
 तिलानामुपरि स्थाप्य गंधषुष्पैः प्रपूजयेत् ॥
 वस्त्रैर्नानाविधैः शुभ्रैः कर्पूरकटकादिभिः ।
 उपचारैः षोडशभिर्नैवेद्यं चैव मोदकैः ।
 यथा देवे तथाचार्येऽप्यलंकारादि कल्पयेत् ।
 आचार्यः परया भक्त्या गणेशाय प्रकल्पयेत् ।
 अपूपादि तथान्यच्च कारयेद्भक्षकादिकम् ।
 निवेद्य पार्वतीं चापि देवदेवं महेश्वरम् ।
 पूजयेत्परया भक्त्या आचार्यः स्वयमेव हि ।
 तथैव रोगकान्भक्त्या संपूज्य गणनायकम् ॥
 गणानांत्वेति मंत्रेण तूष्णीं शूद्रस्तु पूजयेत् ।
 ततो मध्यंदिने प्रप्ते प्रतिमां दक्षिणायुताम् ॥
 मंत्रेणानेन दद्याच्च स रोगी प्राङ्मुखः स्वयम् ॥
 उदङ्मुखोपविष्टाय ब्राह्मणायातिभक्तिः ॥
 विनायक प्रपन्नार्तिहर विघ्नविनायक ।
 त्वं देवैः प्रार्थितः पूर्वं विघ्नविघ्नपरायणैः ।
 ब्राह्मणश्चासरोधेन यज्जातं मम वैकृतम् ।
 पूर्वकर्मविपाकेन ह्यपस्मारोन्मदादिकम् ॥
 जाड्यं वाप्यथ बाधिर्यं नासिकारोधभाषणम् ।
 त्वदर्चायाः प्रदानेन रोगमाशुविनाशय ॥
 चतुर्णां ब्राह्मणानां च यथाशक्त्या च दक्षणा ।
 एवं कृत्वा गणपतेर्दानं मर्त्यः सुखी भवेत् ॥

A noble brahmin, learned in the scriptures should be gifted with an idol of Vinaayaka, made of 1, 1/2 or 1/8 Phalam of gold, after going through the rites of sacrifice and homa, to the accompaniment of chanting the mantra "Vinaayaka Prapannarthi Hara". Four brahmins should also be given dakshina, according to one's mite. These austere measures will cure Epilepsy and lead to happiness.

तमः प्रवेशसरंभो दोषोद्रेकहतस्मृतिः ।

अपस्मार इति ज्ञेयो गदो घोरश्चतुर्विधः ।

Dealing with the **aetiology and treatment of Epilepsy**, the text points out that, **Epilepsy is characterised by the vital humours being vitiated leading to memory loss, a feeling of darkness in the surroundings, rapid eye movement and flailing of the limbs.** There are four types of epilepsy.

हृत्कंपः शून्यता स्वदो ध्यानं मूर्च्छा प्रमूढता ।

निद्रानाशश्च तस्मिंश्च भविष्यति भवत्यथ ।

The **initial symptoms** are listed as a palpitating heart, a feeling of the heart having stopped, sweating, worrying, sleeplessness, and the five senses, and mind in distress.

चिंताशोकादिभिर्दोषान्कुद्धा हृत्त्रोतसि स्थिताः ।

कृत्वा स्मृतेरपभ्रंशमपस्मारं प्रकुर्वते ॥

Vitiated humours create bad thoughts, sorrow and an emotionally upset mind and entering the heart and the vessels, create a clouded intellect, leading to Epilepsy.

वातात्पित्तात्कफात्सर्वदोषैः स स्याच्चतुर्विधः ।

तमसो दर्शनं ध्यानं त्वृत्कंपो नेत्रवैकृतम् ॥

भ्रमो हृदयशून्यत्वं भाविनस्तस्य लक्षणम् ।

There are **four types of Epilepsy** - three associated with vitiated Vatha, Pitha and Kapha respectively and a fourth type, fits associated with high Fever.

A feeling of surrounding darkness, palpitation of the heart, a feeling that the heart has stopped, rapidly moving eyes, a mind full of flitting thoughts and loss of mental equilibrium indicate the onset of Epilepsy.

कफते प्रदशोत् दन्तात् फेनोद्गरी श्वसित्यपि
परुषारुणकृष्णानि पश्येद्रूपाणि चानिलात् ॥

The symptoms of **Epilepsy associated with vitiated Vaatha** are gritting of the teeth, shivering, foamy vomit, sighing or deep breathing and a perception of redness and roughness in all objects.

पीतफेनांगवक्त्राक्षः पीतासृगुरुपदर्शकः
सतृष्णोज्ज्वानलव्याप्त लोकदशो च पैत्तिकः ॥

Epilepsy associated with vitiated Pitham is characterised by yellow, foamy vomit, yellowish tinge in the body, face and eyes and a perception of redness and blackness and yellowishness in all objects.

शुक्लफेनांगवक्त्राक्षशीतहृष्टांगजो गुरुः
पश्येत् शुक्लानि रूपाणि श्लैष्मिको मुच्यते चिरात् ॥

The symptoms of **epilepsy associated with vitiated Kapham** are white, foamy vomit, whitish body, face and eyes, a body which is cold, which feels heavier and which experiences goose pimples and a perception of whiteness all around. This type of Epilepsy persists for a long period.

सर्वैरेतैस्समस्तैश्च लिंगैर्ज्ञेयस्त्रीदोषजः
अपस्मारस्स चासाद्ध्यो यः क्षीणस्यानवश्च यः ॥

Epilepsy due to high Fever, manifests the symptoms of all the three varieties of Epilepsy described earlier. This form is difficult to cure. Chronic Epilepsy in a weak person is hard to cure.

प्रस्फुरन्तं सुबहुशः क्षीणं प्रचलितभ्रुव विकर्वाण
नेत्राम्याञ्च विकर्वाणमपस्मारो विनाशयेत् ॥

Near fatal cases are characterised by patients who run and jump, who complain of tiredness and exhibit odd movements of the eyes and eyebrows.

पक्षाद्वा द्वादशाहाद्वा मासाद्वा कुपिता मलाः ॥
अपस्माराय कुर्वति वेगं किञ्चित्थांतरे ॥

The symptoms of vitiated Vaatha, Pitha and Kapha associated Epilepsy may manifest respectively for 12, 15 and 30 days.

वातिकं बस्तिभिः प्रायः पौष्टिकं तु विरेचनैः ।

कफजं वमनैर्धीमानपस्मारमुपाचयेत् ॥

Wise Vaidyas treat Vaatha Epilepsy with enema (vasthi), Pitha Epilepsy with purging and Kapha Epilepsy with an emetic.

निर्गुडीसंभवं दारु नावनस्योपयोगतः ।

उपैति सहसा नाशमपस्मारो महागदः ॥

Juice from Karinochi leaves, crushed and squeezed, sniffed (nesyam) is a cure for Epilepsy.

मनोह्वा ताक्ष्यैजं चैव शकृत्पारावतस्य च ।

अंजनं हंत्यपस्मारमुन्मादं च विशेषतः ॥

Manayola mixed with the excreta of eagle or dove, applied as mascara is a cure for Epilepsy and Insanity.

श्वासृगालंविडालानां कपीनां च गवामपि ।

पित्तानि नस्यतो दद्यादपस्सृतिनिवृत्तये ।

Bile from a bitch, fox, cat, monkey or cow is a cure for Epilepsy.

यष्टीर्हिगुवचावाट्याशिरीषलशुनामजैः ।

साजमूत्रमपस्मारे सोन्मादे नावनांजनम् ॥

Irattimathuram, Asafoetida, Kachoram, Vayambu, Nenmeni vaagayari and Garlic, ground in goat's urine and either sniffed or applied like mascara, is a cure for Insanity and Epilepsy.

पुष्योद्धृतं शुनः पित्तमपस्मारघ्नमंजनात् ॥

तदेव सर्पिषा युक्तं धूपनं परमं स्मृतम् ।

Bile from a bitch, collected during the asterism of Pooyam, is a cure for Epilepsy. When used as mascara or as inhalation of smoke from a mixture of this ingredient and ghee, Epilepsy will be cured.

आभिः क्रियाभिः शुद्धाभित्हर्दयं संप्रबुध्यते ॥

स्त्रोतांसि चास्य शुष्यन्ति स्मृतिं संज्ञां च विदति ॥

The activities prescribed, if undertaken with a pure mind and under hygeinic conditions, will freshen the mind, cleanse the vessels and strengthen the memory nodes.

नकुलोलूकमार्जारगृध्रकीटादिकाकजैः

तुण्डैः पक्षैः पुरीषैश्च धूपनं कारयेद्भिषक् ॥

Smoke from the head, wings and excreta of mongoose, cat, owl, eagle and the crow will cure Epilepsy.

गोमूत्रसिद्धार्थकशिगुपर्णैरुद्धर्तनं तैरथवा प्रलेपः ।

पूतिश्च योमत्स्यकृतेन धूपो नस्यंचतीक्ष्णैरवबोधनार्थम् ॥

Musatard and the skin of Muringa; ground in cow's urine and applied and rubbed on the body, the stinking smoke from dried fish being burnt and pungent materials, when sniffed, will bring back consciousness, in an Epileptic patient.

यः खादेत्क्षीरभक्तार्शी माक्षिकेन वचारजः ।

अपस्मारं महाघोरं सुचिरोत्थं जयेद्भवम् ॥

Powdered Vyambu with Honey and food with milk, will cure advanced cases of chronic Epilepsy.

शुद्धसूतं द्विधा गंधं खल्वे कृत्वा तु कज्जलीम् ।

द्वयोः सुल्य बलाचूर्णं मधुना सह भक्षयेत् ॥

निष्कमात्रं रसो ह्येष दुग्धभक्तप्रयोगतः ।

अपस्मारं महाघोरं चिरकालानुबन्धिनम् ॥

मासमात्रान्निहंत्येष नात्र कार्या विचरणा ॥

Purified Mercury with two parts of Sulphur, ground on a stone (used to make Sandal paste) till it turns the colour of ink, mixed with the powdered skin of the root of Kurunthotti and Honey, consumed at the rate of three Kezhanju a day, along with rice and milk, for thirty days, following a restricted diet, will cure cases of advanced and chronic Epilepsy.

RHEUMATISM (VAATHAM)

अतिमारुतरोगार्तः परस्वहारी विलोममतिचेष्टः ।

कर्कटकस्थे भानौ स्वपुत्रदृष्टे पुमान्पिशुनः ॥

Passing on to Vaathaathikaram, dealing with the astrological indications, the text says that, a native with *Sun in Cancer, (karkataka) aspected by Saturn*, will suffer from severe Vaatha afflictions, steal other people's assets, be given to instigation and be crooked in thinking and action.

वातपित्तेद्भवा पीडा हीनजैः सह विग्रहः ।

विदेशगमनं वापि सौरर्मध्यो यदा शिखी ॥

The *sub period of Kethu in the mahadasa of Saturn* is likely to produce, afflictions associated with vitiated Vaatha and Pitha, fights with downtrodden people and a shift from one's place of residence.

The Sun in Cancer, aspected by Saturn, can be propitiated through japa, homa and other austerities already prescribed.

For propitiating Kethu during his subperiod in the Saturn mahadasa, chanting the mantra, "Kethum Krinnwan", japa and homa with gift of a goat and gold are prescribed. saturn can be propitiated with baths like "Asitha Thilaanjanam" and other austerities as prescribed and wearing of the very special precious stone Rajaavartham.

वातव्याधिगृहीतं लोके दुष्टं प्रवासशीलं वा ।

क्षुद्रं निन्दितशीलं जनयति भौमेक्षितः सौरः ॥

A native with **Saturn aspected by Mars**, is likely to have Vaatha afflictions, be evil in nature, will be a world trotter, principled, lowly and censorial. Saturn should be propitiated through the austerities as already prescribed.

The text goes on to state that, one who is vengeful towards his guru (teacher) is likely to suffer from Vaatha afflictions. The mantra “Sanno Devi” occurring in “Umaa Maheshwara Samvaadam” should be chanted.

Vaatha afflictions are likely to result from stealing assets of a brahmin or a temple or by harming one's master. As atonement, one should observe the Krischaadi Krischa Chaandraayana Vratam (austerities). As per Vaachaspathi, the Hruk, “Agni Rasmi” should be chanted.

Raping of unmarried virgins, who are strangers, leads to unmani- fested internal and manifested external, Vaatha afflictions, acute Fever and extreme sorrow. This can be atoned, through gifts of replicas of a she buffalo and chanting the mantra, “Udyannadya”.

रूक्षशीताल्पलध्वन्नव्यवायाति प्रजागरैः ।
 विषमादुपचाराच्च द्रोषासृक्स्त्रावणादति ॥
 लंघनप्लवनात्यर्थव्यायाममतिचेष्टितैः ।
 धातूनां संक्षयाच्चिंताशोकरोगादिकर्षणात् ॥
 वेगसंधारणायासादभिघातादभोजनात् ।
 मर्मवाधागजोष्ट्राश्वशीघ्रयानापतर्पणात् ॥
 देहे स्रोतांसि रिक्तानि पूरयित्वानिलो वली ।
 करोति विविधान्व्याधीन्सर्वाङ्गैकाङ्गसंश्रयान् ॥
 अव्यक्तं लक्षणं तेषां पूर्वरूपमिति स्मृतम् ।
 आत्मरूपं तु यद्व्यायामायासो लघुता पुनः ॥

Passing on to the aetiology and treatment, the text lists as causes the following: hard -to-digest, cold, light and inadequate food, overindulgence in sex, exertions which tire, vitiated excreta, excessive bleeding, starvation, jumping, swimming across a river, excessive walking, tiring activities leading to a depletion of the vital fluids and elements, extreme sorrow, weakness following sickness, obstructing nature's calls, injuries to vulnerable and critical spots, getting beaten up and falling while riding an elephant or a camel or a horse. These cause the Vaatha humour to get vitiated and open vessels to get filled up. Attaining great potency, it affects the organs either singly or

all together, resulting in varied diseases.

संकोचः पर्वणां स्तंभो भंगोऽस्थ्नां पर्वणामपि ।
लोमहर्षः प्रलापश्च पारिपृष्ठशिरोग्रहः ॥
खाज्यं पांगुल्यकुब्जत्वे शोषोऽगानामनिद्रता ।
गर्भशुक्ररजोनाशः स्पदनं गात्रसुप्तता ॥
शिरोनासाक्षिजत्रूणां ग्रीवायाश्चापि भंजनम् ।
भेदस्तोदार्तिराक्षेपो मोहश्चायास एव च ।
एवं विधानि रूपाणि करोति कुपितोऽनिलः ।
हेतुस्थानविशेषाच्च भवेद्रोगविशेषकृत् ॥

Dealing with afflictions resulting from **vitiated Vaatha humour**, the text lists as **symptoms**, shrunken joints, a feeling of brittleness of bones and joints, goose pimples, incoherent talk, stiffness in the buttocks, hands armpits and head, one or both legs getting bent and inactive, hunched back, weakened limbs, sleeplessness, abortion, depletion of semen, destruction of sexual vitality, trembling and numbness in the body, sunken eyes, nose, collar bones and head, pricking and splitting pain, involuntary throwing up of the limbs, weakness and suffering.

The causes and location of the affliction, serve to distinguish between different types of this disease.

तत्र कोष्ठाश्रिते दुष्टे निग्रहो मूत्रवर्चसोः ।
वर्ध्महृद्रोगगुल्मार्शः पार्श्वशूलं च मारुते ॥

Koshtasritha Vaatha lakshanam - vitiated Vaatha located in the abdomen (koshtam), obstructs the passage of urine and faeces, increases flatulence, leads to the development of Gunmam, Piles, pain in the sides and heart ailments.

सर्वाङ्गकपिते बाते गात्रस्फुरणभंजनम् ।
वेदनाभिः परिताश्च स्फुटंतिव च संधयः ॥

Sarvaanga kupitha Vaatha lakshanam - when vitiated Vaatha is there in all organs of the body, there is pain as if from cuts, all sorts of aches and a feeling of joints breaking.

ग्रहोविण्मूत्रवातानां शूलाध्मानाश्मशर्कराः ।

जंघोरुत्रिकहृत्पृष्ठरोगशोथा गुदे स्थिते ।

Gudasthitha Vaatha lakshanam - vitiated Vaatham in the region of the anus, leads to the obstruction of urine, faeces and flatus, stomach ache, bloating of the stomach, development of calculi (ashmari) and pain at the lower end of the back bone (Coccyx), heart, ankles and thigh and weakness.

रुक्पाश्चोदरहन्नाभितृष्णोद्गारविषूचिकाः ।

कासः कंठास्यशोषश्च श्वासश्चामाशयस्थिते ॥

Aamaasaya stitha Vaatha lakshanam - irritated Vaatha in the stomach manifests itself in pain on the sides, in the stomach, heart and navel, thirst, belching, pin pricking pain, cough, dry throat and mouth and Asthma.

पक्वाशयस्थांऽऽत्रशूलं शूलाटोपौ करोति च ।

कृच्छ्रमूत्रपुरीषत्वमानाहं त्रिकवेदनाम् ॥

Pakvaasaya stitha Vaatha lakshanam - vitiated Vaatha in the lower abdomen, manifests itself in rumbling in the stomach and intestines, stomach ache, obstructed urine and faeces, bloated stomach and pain in the spine.

श्रोत्रादिष्विन्द्रियवध कुर्यात्कुद्धः समीरणः ॥

Srothaandreeya gatha Vaatha lakshanam - vitiated vaayu in the ear, nose, eye etc will damage those senses.

त्वग्रुक्षा स्फुटिता सुप्ता कृशा कृष्णा च तुद्यदे ।

आतन्यने सरागो च पर्वरुक् त्वग्गतेऽनिले ॥

Thwakgatha Vaatha lakshanam - vitiated Vaatha in the skin, produces roughness, cracking, numbness, tenderness, redness, blackening, a feeling of being pricked with needles and pain and redness in the joints.

रुजास्तीव्रास्ससन्तापवैवाण्यम् कृशतारुचिः

गात्रे चारुपि भुक्तस्य स्तंभश्चा सृग्गतेऽनिले ॥

Asrugatha Vaatha lakshanam - vitiated Vaatha in the blood, leads to unbearable pain, heat, change in colour, tenderness, tasteless-

ness, lesions on the body and a feeling of fullness after digestion.

गुर्वाङ्गं तुदयतेऽत्यर्त्य दण्डमुष्टिहतं यथा
सरुक् श्मितमत्यर्त्य मांसमेदोगतेऽनिले ॥

Maamsa Medogatha Vaatha lakshanam - vitiated Vaatha in flesh and body fat, leads to, a feeling of the body becoming denser, piercing pain and pain as if beaten by a stick or punched by a clenched fist.

भेदोऽस्थिपर्वणाम् शन्धिशूलम् मांसबलक्षयः
अस्वप्नस्सन्तता रुक् च मज्जास्थिकुपितोऽनिले ॥

Majjaasthigatha Vaatha lakshanam - vitiated Vaatha in the bone and bone marrow, manifests itself in weakness in the bones and joints, pain in the joints, loss of strength, loss of muscle mass, sleeplessness and continuous pain.

क्षिप्रं मुञ्चति वद्घ्नाति शुक्रलम् गर्भमथापिवा
विकृतं जन्यव्यापि शुक्रलस्थः कुपितोऽनिलः ॥

Shuklagatha Vaatha lakshanam - vitiated Vaatha in the semen, leads to premature ejaculation, loss in the quality of semen and in the case of women, abortion, delayed delivery and the birth of deformed children.

कुर्यात् सिरागातश्शूलम् सिराकुञ्चनपूरणं
स बाह्याभ्यन्तरायामम् खर्त्वी कौब्जमथापिवा ॥

Siragatha Vaatha lakshanam - vitiate Vaayu in the veins leads to bending of the vessels, aneurism, pain, bending of the spine inwards or outwards, baldness and a bent back.

सर्वाङ्गैकाङ्गरोगाश्च कुर्यात् स्नायुगतेऽनितः ॥

Snaayugatha Vaatha lakshanam - vitiated Vaayu in vessels will affect all organs together or an individual organ will get afflicted.

हन्ति सन्धिगतः सन्धीन् शूलाढोषो करोति च

Sandhigatha Vaatha lakshanam - vitiated Vaatha in the joints, manifests itself in the joints getting locked, the ligaments becoming inelastic and losing tension and pain and gurgling noise, in the stomach.

उदाने पित्तयुक्ते तु दाहो मूर्च्छा भ्रमः क्लमः
 अस्वेदहृषौ मन्दाग्निः शीतता च कफावृते
 स्वेददाहौष्ण्य मूर्च्छास्सयुस्समाने पित्तसंवृते
 कफेन संगे विष्मूत्रेगात्रहर्षश्च जायते
 अपाने पित्तयुक्ते तु दाहौष्ण्यम् रक्तमूत्रता ।।
 अधःकाये गुरुत्वञ्च शीतता च कफावृते
 त्याने पित्तावृते दाहो गात्रविक्षेपणं क्लमः
 स्तंभनो दण्डकश्चापि शूलशायौ कफावृते ।।

Pitha Kaphayrutha Praanaathi lakshanam - Praana Vaayu getting entwined with Pitha and Kapha, results in vomiting and high temperature.

Praanavaayu entwined with Kapha, leads to loss of strength, weakness laziness and loss of taste.

Pitha entwined with the ascending Vaayu, leads to afflictions in all parts of the body, unconsciousness, giddiness and weakness.

Ascending Vaayu entwined with Kapha, leads to lack of perspiration, goose pimples, loss of digestive power and a feeling of cold.

Pitha entwined with descending Vaayu, manifests itself in perspiration, thirst, heat and inactivated senses.

Kapham entwined with the descending Vaayu, leads to goose pimples and obstruction to urine and bowel movement.

Pitha entwined with Apaana Vaayu, leads to heat, thirst and redness in the urine.

Kapha entwined with Apaana Vayu, makes the lower body feel denser and cold.

Pitha entwined with Vyaana Vaayu, shows up as heat, a feeling of the body being thrown and weakness.

Kapha entwined with Vyaana Vayu, leads to a catatonic patient with pain in the stomach and oedema in the abdominal region.

शूनं सुप्तत्वचं भग्नं कफाध्माननिपीडितम्
रुजार्तिमन्नञ्च नरं वातव्याधिर्विनाशयेत् ॥

Asaadhya lakshanam - symptoms in cases where treatment is likely to prove futile, are mentioned as abdominal oedema and shivering, loss of the sense of touch in oedematous patients and concussions and wounds.

अभ्यंगः स्वेदनं वस्तिर्नस्यं स्नेहं विरेचनम्
स्निग्धाम्ललवणं स्वादुवृष्यं वातामयापहम् ॥

Dealing with **treatment of Vaatham**, the text mentions the following: oil bath, induced sweating, enema, sniffing, drinking of oil, purging, oil massage, consumption of acidic and salty substances, tasty food and aphrodisiacs.

पटोलपलकैर्युषो वृष्यो वातहतो लघुः
वाट्यालककृतो यूषः परं वातविनाशनः ॥

Soup made of Padolakkaya, is light and improves semen production and cures Vaatham. A **soup of Kurunthotti** mitigates Vaatham.

पञ्चमूलीबलासिद्धं क्षीरं वातमयापहम् ॥

Panchamoolam and **Kurunthotti** in milk, that is boiled and concentrated, **mitigates Vaatham**.

वाजीगन्धावकाशिग्रु दशमूलीमहौषधम्
भार्ङ्गी सैरेयरास्ना च गणो मारुतनाशनः ॥

A **Kashaayam** or **Gritham**, made of the following ingredients will **mitigate Vaatham** - Amukkuram, roots of Kurunthotti, Muringa, Kumblam Koovalam, Payyazhaanda, Munja, Orila, Moovila, Venvazhidina, Cheru vazhidina with Nerinjil, Cheruthekka, Chukku, Karikurunji and Arattha.

राक्षसबलाशुकशिबीकटूतृणारास्नाश्वगन्धरुवुकाणाम्
क्वाथः प्रातः पीतो रामठलवणान्वितः कोष्णः
अपनयति वक्ष्यातम् मन्यास्तम्भं सकर्णनादयुतं
दुर्जयमर्दितवातं सप्ताहाज्जयति चा वश्यम् ॥

A warm Kashaayam of Black gram, root of Kurunthotti, Krithrina grass, Arattha, Amukkuram and root of white Aamanakka, to which are added Asafoetida and Induppu, consumed in the morning, will cure Paarshagaatham, sound in the ears, frozen mind and Ardhitha.

सहरिद्रा च वा कुष्ठम् पिप्पली विश्वभेषजम्
अजाजीचाजमोदा च यष्टीमधुकसैनधवम्
एतानि समभागानि श्लक्ष्णचूर्णानि कारमेत् ।
तच्चूर्णम् सर्पिषालोड्य प्रत्यहं भक्षयेन्नरः
एकविंशति शत्रेण भवेत् शुतिधरो नरः
मोघदुन्दुभिनिघैषो मत्तकोकिलनिः स्वनः
जडगल्गदमूकत्वं लेहः कल्याणको जयेत् ॥

Kalyanakaava leham, is prepared with Maramanja tholi, Vayambu, Kottam, Thippali, Chukku, Jeerakam, Ayamodakam, Irattimathuram, and Induppu in equal quantities, ground and mixed in ghee. This preparation will cure **Jaalyam**, sorrow and dumbness (mookathvam) and diseases due to vitiated Vaatha humour.

कुंकुमं चन्दनं पत्रमुशीरं कुमुदोत्पलैः ।
गोरोचना हरिदे द्वे मंजिष्ठा मधुयष्टिका ॥
सारिवारोध्रपतंगं कुष्ठं गैरिककेसरे ।
स्वर्णक्षीरी प्रियंगुश्च कालीयं रक्तचन्दनम् ॥
एभिरक्षसमैर्भागैस्तैलप्रस्थं विपाचयेत् ।
अभ्यंगो राजपत्नीनां ये चान्ये धनिनो नराः ।
तिलकान्पिडकान्व्यंगान्नीलिकान्मुखदूषकान् ।
काश्यं चापि शरीरस्य दुश्छायां च विवर्णताम् ॥
नाशयित्वाशु जनयेद्वृषं चापि मनोहरम् ।
पद्मकेसरवर्णाभं मुखं भवति कांतिमत् ॥

Kumkumaadyam Thailam, is prepared with three Kezhanju each, of Kumkumam, Chandanam, Pachila, Raamachcham, Aambal kizhangu, Karunkoovala kizhangu, Goroohanam, Varattumanjal, Maramanja tholi, Manjatti, Irattimathuram, Naruneendi kizhangu, Pachotti tholi, Kottam, Kaavimanna, Naagappoova, Swarnaksheeri,

Gnaayal poova and Chandanam, ground and mixed with one Idangazhi of oil, boiled and strained. This oil is recommended for use by the royalty and the wealthy.

This Thailam is reputed to cure **Thila kaalagam, Pitaka, Vyamgyam, Neelika and Muhakkuru**. Sareera kaarshyam, defects in skin colouration and in addition bestow a beautiful face, charming appearance and a complexion of the colour of lotus petals.

बलाशतकषाये तु तैलस्यार्धाढकं पचेत् ॥

कल्कैर्मधुकमंजिष्ठाचंदनोत्पलपद्मकैः ।

सूक्ष्मैलापिप्पलीकुष्ठत्वर्गेलंगरुकेसरैः ॥

गंधैश्च जीवनीयैश्च क्षीराढकसमायुतम् ।

एतन्मृद्वग्निना पक्वं स्थापयेद्भाजने शुभे ॥

सर्ववातविकारांश्च सर्वधात्वंतराश्रयान् ।

तैलमेतत्प्रशमयेच्छिन्नाभ्राणीव मारुतः ।

बलातैलं महेंद्रार्हमेतज्ज्वरविकारनुत् ॥

Balaa Thailam is prepared with 100 Phalam of Kashaayam of the root of Kurunthotti, Irattimathuram, Manjatti, Chandanam, Chenkazhuneer kizhangu, Padumukham, Chittelam, Thippali, Kottam, Ilavangam, Elathari, Akil, Naagappova, Ashtagandham, Sathavari kizhangu, Koval kizhangu, Adapathiyam kizhangu, Jeevakam, Idavakam and Kalkam, ground and mixed with 2 Idangazhi oil and 4 Idangazhi milk, boiled on a low fire, strained and stored in a clean vessel. This preparation will cure Vaatham affecting all elements.

बलामूलकषायस्य दशमूलीकृतस्य च ।

यवकोलकुलत्थानां क्वाथस्य पयसस्तथा ॥

अष्टावष्टौ शुभ भागास्तैलादेकं तदेकतः ।

पचेदवाप्य मधुरं गणसैधवसंयुतम् ॥

तथाऽगुरुं सर्जरसं सरलं देवदारु च ।

मंजिष्ठा चंदनं कुष्ठमेलाकोलांजनं वरा ॥

मांसीं शैलेयकं पत्रं तगरं सारिवां वचाम् ।

शतावरीमधगन्धां सतपुष्पां पुनर्नवाम् ॥

तत्साधु सिद्धं सौवर्णं राजते मृण्मयेऽपि वा ।
 प्रक्षिप्य कलशे सम्यक्सुगुप्तं तं निधापयेत् ॥
 बलातैलमिदं ख्यातं सर्ववातविकारनुत् ।
 यथाबलं तथा मात्रां सूतिकायै प्रदापयेत् ॥
 या च गर्भार्थिनी नारि क्षीणशुक्रश्च यः पुमान् ।
 धातुक्षीणे मर्महते मथितेऽभिहते तथा ॥
 भग्ने श्रमाभिपन्ने च सर्वथैवोपयुज्यते ।
 एतदाक्षेपकादीन्चै वातव्याधीन्व्यपोहति ॥
 हिक्कां श्वासमधिमन्थं गुल्मं कासं च दुस्तरम् ।
 षण्मासानुपयोज्यं तदन्त्रवृद्धिं व्यपोहति ॥
 प्रत्यग्रधातुः पुरुषो भवेच्च स्थिरयौवनः ।
 राज्ञामेतद्दिध कर्तव्यं राजमान्याश्च ये नराः ।
 सुखिनः सुकुमाराश्च धनिनश्चापि ये नराः ॥

Mahaa Balaa Thailam is made with 8 parts of Kurunthotti Kashaayam with Kashaayam made of Dasamoolam, Yavam, Landakkuru and Horse grain mixed with 8 parts of oil, to which are added Irattimathuram, Induppu, Akilam, Chenjalyam, Charalam, Devathaaram, Manjatti, Chandanam, Kottam, Elathari, Ilanthakkuru, Anjanakkalla, Tribhala thoda, Maanji, Kanmadam, Pachila, Thakaram, Naruneendi kizhangu, Vyambu, Sathaavari kizhangu, Amukkuram, Sathakkuppa, root of Tamizhaama, mixed with Kalkam, boiled and strained and stored in a gold or silver or mud vessel. This preparation, as is well known, will cure Vaatham. A tablet can be taken by women convalescing after child birth, with due regard to their strength. This can also be taken by women who desire children, who have weakened elements, wounds at vital spots, concussion (sareera saadam), who have been beaten up. Those suffering from different types of Vaatham like Aakshepaka, hiccups, breathing problems, Tuberculosis, Gunmam and Asthma will be cured with the consumption of this preparation for six months without break. It will help cure flatulence, prolong youthfulness, and strengthen the elements. It is recommended for use by royalty, those who are respected by royalty, are good looking and luxury loving.

विल्वोऽग्निमन्थः स्योनाकः पाटलापारिभद्रकाः ।

प्रसारिण्यश्चगन्धा च बृहती कण्टकारिका ॥

बला चातिबला चैव श्वदंष्ट्रा सपुनर्नवा ।

एषां दशपलान्भागान्श्चतुर्दशान्भसः पचेत् ॥

पादशेषं परिस्राव्य तैलपात्रं प्रदापयेत् ।

शतपुष्पा देवदारु मांसि शैलेयकं वचा ॥

चन्दनं तगरं कुष्ठमेलापर्णीचतुष्टयम् ॥

रास्ना तुरगागन्धा च सैन्धवं सपुनर्नवम् ॥

एतान्द्विपलिकान्भागान्पेषयित्वा विनिःक्षिपेत् ।

शतावरीरसं चैव तैलतुल्यं प्रदापयेत् ॥

आजं वा यदि वा गव्यं क्षीरं दद्याच्चतुर्गुणम् ।

पाने वस्तौ तद्वाभ्यङ्गे भोज्ये नस्ये प्रशस्यते ॥

अधो वा वातसम्भग्नो गजो वा यदि वा नरः ।

पङ्गुलः पीठसर्पि च तैलेनानेन सिध्यति ॥

अधोभागे च ये वाताः शिरोमध्यगताश्च ये ।

दन्तशूले हनुस्तम्भे मन्यास्तम्भे हनुग्रहे ॥

एकाङ्गं शुष्यते यस्य गतिर्यस्य च विह्वला ।

क्षीणेन्द्रिया नष्टशुक्रा ज्वरक्षीणाश्च ये नराः ॥

वधिरालसजिह्वाश्च मन्दमेधाश्च ये तथाः ।

मन्दप्रजा च या नारी या च गर्भं न विन्दति ॥

वातार्तो वृषणो येषामन्त्रवृद्धिश्च दारुणा ।

एतत्तैलवरं तेषां नाम्ना नारायणं स्मृतम् ॥

Madhyama Naraayana Thailam, prepared with 10 Phalam each of the roots of Koovalam, Munjakumbil, Paadhira, Payyazhaanda, cheru Vazhinidina, Kurunthotti, Oorakam, Naikurna, Tamizhaama, along with Prasaarini and Amukkuram, made into a Kashaayam using 64 Idangazhi of water, reduced to 16 by boiling, strained and mixed with 4 Idangazhi of oil and 2 phalam each of Sathakuppa, Devathaaram, Maanji, Chenchelyam, Vayambu, Chandanam, Thankaram, Kottam, Elathari, roots of Tamizhaama. Orila, Moovila, Blackgram,

Kaatupayaru along with Aratha, Amukkuram and Induppu, ground and mixed with 4 Idangazhi of the juice of Sathaavari kizhangu, 16 idangazhi of goat or cow's milk, boiled and strained and used as an enema, or sniffed or applied to the body, will mitigate all types of Vaatha rogam. This preparation is equally effective in men, horses and elephants, afflicted by Vaatha rogam including men with Vaatham in both legs.

This preparation is also known to help with vitiated Vataha humour in the lower parts of the body and different parts of the head, resulting in tooth ache (dantha shoolam), inactive brain, lock jaw (Hanu sthambam), One sided paralysis, flatulence and throat problems.

Naraayana Thailam is efficacious in persons, with weakened senses, who stagger while walking, have depleted semen production, who are convalescing after Fever and are tired, struck with sorrow, are thoughtless, barren women and persons who tend to flatulence.

समूलपत्रां पुष्पाढ्यां शरत्काले प्रसारिणीम् ।
 कुट्टयित्वा पलशतं कटाहे समधिश्रयेत् ॥
 वारि द्रोणसमायुक्तं चतुर्भागावशेषितम् ।
 कषायसममात्रं तु तैलमत्र प्रदापयेत् ॥
 दध्नस्तत्राढकं दद्याद्विगुणं चाम्लकाज्जिकम् ।
 भेषजानि तु पेय्याणि तत्रेमानि समापचेत् ॥
 शुण्ठीपलानि पञ्चैव रास्नायाश्च पलद्वयम् ।
 यवक्षारपले द्वे च सैन्धवस्य पलद्वयम् ।
 एतत्सर्वं समालोड्य शनैर्मृद्वग्निना पचेत् ।
 एतदभ्यञ्जने श्रेष्ठं नस्यकर्मणि शंस्यते ॥
 पाने वस्तो च दातव्यं न क्वचित्प्रतिषिध्यते ।
 अशीतिं वातरोगाणां तैलमेतद्व्यपोहति ॥
 गृध्रसीमस्थिभङ्गं च मन्दाग्नित्वं च नाशयेत् ।
 अपस्मारमथोन्मादं विद्रधि मन्दगामिताम् ॥
 त्वगाताश्चापि ये वाताः सिरासन्धिगताश्च ये ।

जानुसन्धिगताशचैव पादपृष्ठगतास्तथा ॥

अश्वं वा वातसम्भग्नं नरं वा जर्जरीकृतम् ।

प्रसारणीतैलमिदं बलमांसविवर्धनम् ॥

घन्यं प्रजाकरं श्रेष्ठं वृद्धकाले च सेवितम् ।

पङ्गुलः पीठसर्पी च पीत्वा तत्सम्प्रधावति ॥

स्थिरीकरणमेतद्धि बलीपलितनाशनम् ।

इन्द्रियाणां बलकरं वर्णोदार्यकरं तथा ॥

इति भेदाद्वातरोगे तैलमाहुः प्रसारणी ॥

Prasaarani Thailam, prepared with 100 Phalam each, of Prasaarani, which blooms between October and December and Samoolam, crushed and cooked in 16 Idangazhi of water, reduced to 4, mixed with 4 Idangazhi of oil. 4 Idangazhi of curd, 8 Idangazhi of sour kaadi, 5 Phalam of Chukku, 2 Phalam of Aratha, 2 Phalam of Chavalkkaaram and 2 Phalam of Induppu, ground and mixed and boiled over a slow fire and strained, can be consumed or sniffed or applied on the body. This preparation is said to be ideal in treating 80 types of Vaatha rogam. It is also effective in cases of Grudhrasia, Osteoporosis, Epilepsy, Insanity, low digestive power, Vidhrathi, inability to walk, afflictions of the skin due to vitiated Vaatha humour and different parts of the head, joints, joints of the limbs, legs, and the vertebral column. Men, horses and elephants, suffering from vitiated Vaatha will be cured. This preparation will help add body mass. It can bestow fertility, on even old people, in whom, in addition to helping ward off wrinkling of the skin and greying of hair, it bestows a glow to the body.

माषात्मगुप्तातिरसोरुवूकरास्नाशताह्वैर्लवणैः सुपिष्टैः ।

चतुर्गुणे भाषाबलाकषाये तैलं कृतं हन्ति विपक्षवातान् ।

Maasha Thailam, a preparation made from a Kashaayam of Black gram and Kurunthotti, mixed with equal quantities of Black gram, roots of Naaikuruna and Vellaamanakka with Aratha, Sathakkuppa and Induppu, ground and mixed with oil, boiled and strained, is good for Vaatha rogam.

माषक्याथे बलाक्याथे रास्नाया दशमूलजे ।

ययकोलकुलत्यानां छागपांसरसे पृथक् ॥

प्रस्थं तैलस्य च प्रस्थं क्षीरं दद्याच्चतुर्गुणम् ।
 रास्नात्मगुप्तासिन्धूत्थशताह्वैरण्डमुस्तकैः ॥
 जीवनीयवलाव्योषैः पचेदक्षसमैर्भिषक् ।
 हस्तकम्पे शिरःकम्पे बाहुकम्पेऽपवाहुके ॥
 वस्त्यभ्यञ्जनपानेषु नावने च प्रयोजयेत् ।
 माषतैलमिदं श्रेष्ठं मूर्द्धजन्तु गदापम् ॥

Brahanmaasha Thailam, a preparation made with 4 Idangazhi of Black gram, root of Kurunthotti with Aratha, Dasamoolam, Yavam, Landakkuru and Horse gram, 1 Idangazhi of oil, 1 Idangazhi of soup from goat's meat, 4 Idangazhi of milk, Aratha, root of Naaikuruna with Induppu, Sathakkuppa, root of Vellaamanakka, Muthanga kizhangu, Adapathiyan kizhangu, Kaakkoli, Ksheerakaakkoli, Medha, Maha medha, root of Kaatuzhunna, root of Kaatupayaru, Jeevakam, Idavakam, Irattimathuram, root of Kurunthotti and 3 Kezhanju each of Chukku, Milagu and Thippili, ground, mixed, boiled and strained, can be used for application on the body, as an enema, sniffed or taken orally. This preparation is useful in curing afflictions marked by the shaking of the head and hands and Apabaahukam.

केतकिमूलबलातिबलानां यद्बहुलेन जलेन विपक्वम् ।
 तैलमनल्पतुषोदकसिद्धं मारुतमस्थिगतं विनिहन्ति ॥

Kethakyaathi Thailam, is prepared by first making a Kashaayam from the roots of Pookaitha, Kurunthotti and Ooraham which is mixed with oil and four times the quantity of kaadi water. The same ingredients, ground boiled to form Kalkam, will mitigate Vaatham in the bones.

रास्नामृतैरण्डसुराह्वविश्वं तुल्यं पुरेणाथ विमृद्य खादेत् ।
 वातामयी कर्णशिरोगदी च नाडीयुतश्चैव भगन्दरी च

Raasna Gulgulu, is prepared with Aratha, Amrith, root of white Aamanaaka and Devathaaram in equal quantities, and Gulgulu to equal the mixture, the ingredients being powdered and consumed, will cure karna (ear) rogam, siro (head rogam and naadi vranam (wounds) and fistula.

त्रिकटु त्रिफला मुस्तं विडङ्ग चव्यचित्रके ।
 वचैला पिप्पलीमूलं हपुषा सुरदारु च ॥
 तुम्बुरु पौष्करं कुष्ठं विषा च रजनीद्वयम् ।
 बाष्पिका जीरकं शुण्ठी पत्रं च सुदुरालभम् ॥
 विडं सौवर्चलं क्षारौ सैन्धवं हस्तिपिप्पली ।
 भागानेतान्समान्कृत्वा तुल्यं दत्त्वा च गुग्गुलुम् ।
 तदा वदरमात्रेण गुटिकां कारयेद्बुधः ।
 तां भक्षयेत्तु मेधावी मधुना सह योजिताम् ॥
 आमं हन्यादुदावर्तमन्त्रवृद्धिगुदकृमीन् ।
 महाज्वरोपसृष्टानां भूतोपहतचेतसाम् ॥
 आनाहं च तथोन्मादं कुष्ठानि गुदजानि च
 शोफप्लीहामयं मेहं कामलामपचीं तथा ।
 नाम्ना द्वात्रिंशको ह्येषगुग्गुलुः कथितो ह्ययम् ।
 धन्वन्तरिकृतो योगः सर्वरोगनिषूदनः ।

Dwathrismsal Gulgulu, is prepared with equal quantities of Chukku, Milagu, Thippili, Gooseberry, Thannikka, Kadukka, Muthanga kizhangu, Vizhaalari, roots of Kaatumulagu Kaattu- thippili Adakkamani, Devathaaram, Thumbaalanari, Podithoova, Vilayambu and Vidayam with Koduveli kizhangu, Vayambu, Elathari, Varattumanjal, Jeerakam, Maramanja tholi, Chukku, Pachila, Thuvar chilauppu, Chavalkaaram, Thuvarchilakkaram, Induppu and Atthi thippali, mixed well with a quantity of ghee and powdered Gulgulu equal to the mixture and made into tablets of the size of Landakkuru. These should be taken mixed with honey.

This preparation will cure reverse peristalsis, flatulence, bacterial and other infections, exorcise possession by evil spirits, bloating of stomach due to flatulence, Insanity, Leprosy, Piles, afflictions of the spleen, Meham, Jaundice and infected cysts.

GOUT (VAATHARAKTHAM)

व्योमस्थाने महीपुत्रः शनिदृष्टो यदा भवेत् ।

जन्मकाले यस्य जन्तोः स वातरुधिरार्दितः ॥

Passing on to vaatharakthaadhikaaram, astrologically, the text states, that a native born with *Mars in the tenth house aspected by Saturn*, will suffer from Vaatharaktham. Propitiation of Mars is to be done through japa and homa as prescribed earlier.

Going to bed with savarna women leads to Vaatharaktham. As propitiation are prescribed, Chandraayana vratham and giftiing to a brahmin, an idol of Lakshminaraayana, after due worship.

लक्ष्मीनारायणं रूपं सुवर्णेन प्रकल्पयेत् ।

पलेन वा तदर्धेन तदर्धेनास्थ वा पुनः ॥

लक्ष्मीनारायणं रूपं सर्वदा सर्वकामदम् ।

पद्मासनगतं कुर्यादिवदेवं चतुर्भुजम् ॥३॥

दक्षिणाधः करे पद्मं शङ्खमूर्ध्वकरे न्यसेत् ।

वामाधश्च भवेच्चक्रं लक्ष्मीपृष्ठे करं शुभम् ॥

वामोत्सङ्गगता देवी रत्नपात्रकरा भवेत् ।

दक्षिणश्च भुजो देव्याः पृष्ठे देवस्य चक्रिणः ॥

गरुडं राजतं कुर्यादिवदेवस्य वाहनम् ।

पक्षौ च तस्य सौवर्णौ सुवर्णेनैव नासिका ।

वस्त्रैरत्यन्तरुचिरैः परिधाप्यातिकौतुकम् ॥

मुक्तादामपरिक्षिप्तं चन्दनागरुलेपनम् ।

अर्चयेत्कुसुमैर्युग्मं लक्ष्मीनारायणात्मकम् ॥

प्रसन्नं रमणीयं च गरुडस्योपरिस्थितम् ।

ततो विप्रं समाहूय सुशीलं लक्षणान्वितम् ॥
 आचारवन्तं धर्मज्ञं वेदवेदाङ्गपारगम् ।
 प्रतिग्रहनिवृत्तं च श्रुतिस्मृतिपथे स्थितम् ॥
 स्वयं भक्त्या समानीय पूजयेद्वस्त्रकुण्डलैः ।
 कुङ्कुमागरुकपूरै रुचिरैरङ्गुलीयकैः ॥
 पूर्वोक्तेन विधानेन होमं तत्र तु कारयेत् ।
 मन्त्रेणानेन तं दद्यात्सर्वलोकनमस्कृतम् ॥
 लक्ष्मीपते देवकिनन्दनेश क्षीराब्धिशायिन्वचसामगम्य ।
 गोविन्द दामोदर वातरक्तं विनाशयाशु क्षपितारिवर्ग ॥
 लक्ष्मीनारायणस्यैव मूर्तिं दद्यात्सुभक्तितः ।
 अरोगवान्सुखी नित्यं जायते नात्र संशयः ॥
 इति वातरक्ते लक्ष्मीनारायणदानविधिः ॥

The idol is to be made of one, half or quarter Phalam of Gold, following directions and gifted to a righteous brahmin of good conduct, who strictly follows the prescribed rituals, along with apparel and jewels, repeating the mantra included in the last part of this para. This will mitigate Vaatharaktham.

उत्तानमवगाढं च द्विविधं वातशोणितम् ।
 त्वग्मांसाश्रयमुत्तानं गम्भीरं त्वन्तराश्रयम् ।

Dealing with the aetiology and treatment, the text says that **Vaathashonitham** is of two types viz **uthaanam** affecting the skin and flesh and **avagaadam** afflicting the internal parts.

लवणाम्लकटुक्षारस्नियोष्णक्षीरभोजनैः ।
 क्लिन्नशुक्लाम्बुजानूपमांसपिण्याकमूलकैः ॥
 कुलत्यभाषनिष्पावशाकादिपललेक्षुभिः ।
 दध्यारनालसौवीरशुक्ततक्रसुरासर्वैः ॥
 विरुद्धाध्यशनक्रोधदिवास्त्रप्नप्रजागरैः ।
 प्रायशः सुकुमाराणां मिथ्याहारविहारिणाम् ।
 स्थूलानां सुखिनां चापि कृष्यते वाराशोणितम् ॥

Substances that are salty, sour, hot (chillies), fatty, alkaline, produce heat, hard-to-digest, putrified or dried meat, oil cake, tubers, Horse gram, Blackgram, Amarakka, greens, meat, sugarcane, curd, kaadi, mild alcoholic drinks, chuththa Puli, buttermilk, alcohol, Aasavam, items of food that are contraindicated, excess eating, anger, excess sleeping during the day or night, physical exertion, food not compatible with the individual's digestive capacity, obesity, laziness, charming and attractive physique are likely to cause **Vaathashonitham**.

हस्त्यश्चोष्ट्रैर्गच्छतश्चरनतश्च विदाह्यन्नं सविदाहाशनस्य ।
कृत्स्नं रक्तं विदहत्याशु तच्च दुष्टं पाण्योः पादयोश्च्रीयते च ।
तत्संयुक्तं वायुना दूषितेन तत्प्राबल्यादुच्यते वातरक्तम् ॥

Vaathashonitham is the name given to the affliction, where all blood is vitiated and reaching the hands and feet expands and mixes with vitiated Vaayu. This is caused by travelling, riding an elephant, horse or camel and eating food that produces heat.

स्वेदोऽत्यर्थं तथा काश्यं स्पर्शाज्ञित्वं क्षंतऽतिरुक् ।
सन्धिशैथिल्यमालस्यं स्पन्दनं पिडकोद्गमः ॥
जानुजङ्घोरुकट्यंसहस्तपादाङ्गसन्धिषु
निस्तोदस्फुरणं भेदो गुरुत्वं सुप्तिरेव च ॥
कण्डूः सन्धिषु रुग्दाहो भूत्वा नश्यति वा सकृते ।
वैवर्ण्यं मण्डलोत्पत्तिर्वातासृक्पूर्वलक्षणम् ॥

The **initial symptoms** of this affliction are either excessive or absence of sweating, blackening of the skin, loss of the sense of touch, excess pain from cuts and concussions, pain in the joints, laziness, tiredness, boils, pain in the knees, ankles, thighs, waist, shoulders, hands, pricking pain, roughness, dryness, numbness, itching and unrelenting pain in the joints, that tend to become inactive, change in the colour of the body and round swellings.

वातेऽधिकेऽधिकं तत्र शूलस्फुरणतोदनं
शोधस्य शैक्ष्यं कृष्णत्वं श्यावता वृद्धिहानयः
धमन्यंगुलिसन्धीनां संकोचाङ्गग्रहोऽतिरुक्
शीतद्वेषानुपश्यौ स्तम्भवेपयुसुप्तयः ॥

The symptoms of Vaatharaktham due to abundance of Vaatha, are excruciating pain, roughness and pricking pain, collection of fluid which may be dark and discoloured, producing swellings which spread, shrinking of joints of fingers and nerves, the fluid increasing, decreasing, cramps in the legs and arms, aversion to cold, consumption of cold things leading to shivering, inactivity and numbness.

पित्ते विदाहः सम्मोहस्स्वेदमूर्च्छामदस्तृषा
स्पर्शासहत्वं रुशगः शोथः पाको भृशोष्मता ॥

The symptoms of Vaatharaktham due to increase in Pitha, are suffocation, unconsciousness, sweating, weakening of senses, insanity due to heightened emotions (madham) thirst, dislike of and pain from being touched, redness, oedema, inflammation and burning sensation.

कफेस्तैमिरुगृता सुप्तीस्निग्धत्वशीतताः
कण्डूर्मन्दा च रुग्द्वन्द्वम् सर्वलिङ्गञ्च संकरात् ॥

The symptoms of Vaatharaktham due to increase in Kapha, are numbness, stickiness, cold, itching and slight pain. When Vaatha and Kapha are both vitiated, symptoms of both will appear and when all three humours are vitiated, symptoms associated with all three, will be manifested.

रक्ते शोयोऽतिरुक्तोदस्ताम्रश्चिमि विमायते
स्निग्धं रुक्षैश्शमं नैति कण्डुकुलेदसमन्वितः ॥

Vaatharaktham due to increase in Raktham, has the following symptoms - increase in blood (raktha vridhi), extreme pain in the oedematous area, redness, pricking pain and creeping sensation and itching not ameliorated with emollients.

वातशोणितिनो रक्तं स्निग्धस्य बहुशो हरेत्
अल्पाल्पं रक्षयेद्वायुं यथादोषं यथाबलम् ॥

Oil massage and oil bath, removing the excess blood and protecting the Vaayu, in line with the strength of the patient and the extent of vitiation of the humour, is prescribed as treatment for Vaatharaktham.

दिवास्वप्नं समं तापं व्यायामं मैथुनं तथा
कटूषणं गुर्वभिष्यन्दि लवणाम्लम् च वर्जयेत् ॥

One afflicted with Vaatharaktham, should eschew day sleeping, heat, excessive sex, hot and spicy food, heavy eating, salty and sour items and things which will increase the Kapha humour.

पुराणयवगोधूमनीवाराशशालिषष्टिकाः
आढक्यश्वण कामुद्गा मसूरास्समकुष्ठकाः
सूपार्थे बहुसर्पिष्ठाः प्रशस्ता वातशोणिते ॥

One afflicted with **Vaatharaktham** is advised the following diet: Food made of old Yavam, Wheat, Varinella, Rakthashaali, Navara with Chanampayaru, Thuvarapayaru, Cherupayaru and Maangottapayaru, cooked with liberal quantities of ghee, as dhall.

वाशागुलुचीचतुरंगुलाना-
मैरण्डतैलेन पिबेत् कषायम्
क्रमेण सर्वांगजमप्यशेषम्
जयेदस्यग्वातभवं विकारं ॥

Vaashaadi Kashaayam is made from the root of Aadalotakam, Amrith and Konna tholi, taken with castor oil, will mitigate all types of Vaatharaktham spread over the body, along with the resulting changes.

गुडूच्यास्स्वरसं कलक्कं चूर्णं वा क्वाथमेव च
प्रभूतकालमासेव्यं मुच्यते वातशोणितात् ॥

Juice out of crushed Amrith made into kalkam or the same ingredient as powder or Kashaayam, taken over a long period will cure Vaatharaktham.

वत्सादन्युत्भवः क्वाथः पीतो गुल्गुलुमिशितः
समीरणं समायुक्तं शोणितं सन्त्रणाशयेत् ॥

Vaatharaktham is cured with a Kashaayam of Chittamrith with Gulgulu.

शारिवासर्ज्ज मन्जिष्ठा-
यष्टीसिद्धैः पयोन्वितैः

तैलं पक्त्वा प्रयोक्तव्यम्

पिण्धारव्यं वातशोणितम् ॥

Pinda Thailam, made by boiling and straining of Naruneendi kizhangu, Manjatti, Chenjalayam, Irattimathuram, Ponmezhugu and cow's milk will mitigate Vaathraktham.

वनमहिषलोचनोदरसन्निभवर्णस्य गुग्गुलोः प्रस्थम् ।

प्रक्षिप्य तोयराशौ त्रिफलाममृतां यथोक्तपरिमाणम् ॥

संसाधयेत्प्रयत्नाद्व्या सङ्घट्टयेच्च तद्यावत् ।

अर्द्धक्षपितं जातं तोयं ज्वलनस्य सम्पर्कात् ॥

अवतार्य वस्त्रपूतं पुनरपि संसाधयेदय पात्रे ।

सान्द्रीभूते तस्मिन्नवतार्य हिमोपलस्यशो ॥

पथ्याचूर्णार्धपलं त्रिकटुकचूर्णं षडक्षपरिमाणम् ।

कृमिरिपुचूर्णार्द्धपलं कर्पकर्म त्रिवृद्धन्त्योः ॥

पलमेकं छिन्नरुहां दत्त्वा सम्मूर्च्छ्य यत्नेन ।

संस्थापयेच्च गुप्तं स्निग्धे भाण्डे घृतेन सुरभीणाम् ॥

आदाय तस्य मात्रां विहितातिथिदेवताप्रणतिः ।

खादेद्यथाग्नि मनुजो व्याधिवलापेक्षया सम्यक् ॥

इच्छाहारविहारो भेषजकालाश्च सर्वे स्युः ।

तनुरोधिवातशोणितमेकद्वित्र्युल्बणं चिरोत्थमपि ॥

भग्नस्रुतपरिशुष्कं स्फुटितमपि हि हन्ति यत्नेन ।

व्रणकासकुष्ठगुल्मश्चयथूदरपाण्डुरोगमेदांसि ॥

मन्दाग्नित्वविवन्धं प्रमेहदोषंश्च नाशयति ।

सततं निषेव्यमाणं कालेन निहति दोषगणम् ॥

अभिभूय जरादोषं करोति कैशोरकं रूपम् ॥

Kaishora Gulgulu is prepared from 16 Phalam each of high quality Gulgulu, Tribhala and Amrith, boiled in 32 Idangazhi of water, strained and transferred to an iron vessel. When it reaches 'saandra' paakam(consistency), are added 1/2 Phalam of powdered Kadukka, 18 Kezhanju of powdered Chukku, Milagu and Thippily, 1/2 Phalam of

powdered Vizhaalari, 3 Kezhanju each of Trikolpakonna and Naganandi and 1 Phalam of nooru of Amrith, blended well and stored in a vessel smeared with ghee. This preparation is to be taken in a dosage, in keeping with the digestive power of the patient and the extent of vitiation of the humour, along with food of the patient's liking, after due worship of invited guests and prayers to God. This preparation is efficacious in cases of vitiation of humours, singly or all together, chronic and persisiting **suppurated oozing vaatharktha sores**, all wounds, Gunman, swellings, Paandu rogam, bad and unwanted fat, loos of digestive power, clogging of vessels and Diabetes. Administration of this preparation over an extended period, will remove signs of senility and restore youthful charm.

भूनिम्बाम्बुदनिम्बवत्सककणात्रायन्त्यनन्तामृता-
 तिक्ताभीरुकलत्रिकप्रतिविषामूर्वाविशालाञ्जलैः ।
 पाठापर्पटसारिवाद्वयनिशायुग्येष्टिकापद्मकैः
 सोशीरैः सपटोलचन्दनवचाशम्याकसप्तच्छदैः ॥
 इत्येभिर्गदितैर्जलाष्टगुणितं प्रस्थं पचेत्सर्पिषो
 गव्यस्यामलकीरसाद्वगुणितं नाम्ना महातिक्तकम् ।
 हन्त्येतद्गलगण्डमण्डलरुजः कण्डूं सपाण्ड्वामये
 शोफश्लीपदवातरक्तविकृतीः कुष्ठानि चाष्टादश ॥

Mahathikthaka Gritham is prepared using the following ingredients: roots of Kaattuvellari, Puthirichunda, Perunkurumba, Kadithoova and Muthanga kizhangu, Margosa bark, Kudakupaalayari, Thippili, Brahmi, Amrith, Kadugurohini, Sathaavari kizhangu, Thribhala, Adhivitayam, Iruveli, Paada kizhangu, Parpadaka pulla, Naruneendi kizhangu, Paalvalli kizhangu, Varattumanjal, Maramanja tholi, Irattimathuram, Padmakain, Raamachcham, Padavalam, Chandanam, Vyambu, Ezhilampaala tholi and Konna tholi, boiled with eight times the quantity of pure water and one Idangazhi of ghee, 2 Idangazhi Nellikka neeru, boiled and strained.

This preparation is a cure for Goitre, Lymphadenopathy, swellings, Paandu rogam, Elephantiasis, Vaatharaktham and 18 types of Leprosy.

मञ्जीष्ठा कुटजामृता घनवचा शुण्ठी हरिद्राद्वयं
 क्षुद्रारिष्टपटोलपत्रकटुकाभाङ्गीविडङ्गाग्निकम् ।
 मूर्वा दारु कलिङ्गभृङ्गमगधा त्रायन्ति पाठावरी
 गायत्री त्रिफला किरातकमहानिम्बासनारग्वधम् ॥
 श्यामा बल्लुजचन्दनं वरुणकं पूतीरसाक्षोटकं
 वासापर्पटसारिवाप्रतिविषानन्ताविशालाजलम् ।
 मञ्जिष्ठादिममुं कषायविधिना नित्यं पुमान्यः पिबेत् ।
 त्वग्दोषा अचिरेण यान्ति विलयं कुष्ठानि चाष्टादश ॥

Brihanmanjishtaadi Kashaayam, prepared using Manjatti, Kudagappaalari, Amrit, Muthanga kizhangu, Vyambu, Chukku, Varattu Manjal, Maramanjatholi, root of Moovila, Margosa bark, Padavalam, Kadugurohini, Cheruthekku, Vizhaalari, Koduveli kizhangu, root of Perunkurumba, Devathaaram, Kudakuppaalari, Kayyonni, Cheru thippali, Brahmi, Paada kizhangu, Sathaavari kizhangu, Tribhala thoda, root of Puthirichundu, Aryavepin tholi, Venga kaathal, Karungaali kaadal, Konna tholi, Nalkolpakkonna, Karkokilari, Chandanam, root of Neer maathulam, Aavi tholi, root of Aadalotagam. Chandanam, root of Neer maathulam, Aavi tholi root of Aadalotagam. Parpadaka pulla, Naruneendi kizhangu, root of Kaattuvellari, and Iruveli, will cure 18 types of Leprosy, skin diseases, Herpes, abscess and Vaatha afflictions.

PARAPLEGIA (OORUSTHAMBHAM)

वातरक्ते प्रसुप्तौ च विसर्पे विद्रधौ तथा ।

सर्वेषु वातरोगेषु मज्जिष्ठादिः प्रशस्यते ॥

Astrologically, a native born with *Jupiter in the eighth house*, is likely to suffer from Rheumatism. Jupiter should be propitiated through japa and homa, as previously prescribed. This is according to the “Ashtamago Guru Rama Karthaacha”.

One who has put out the sacred homa fire, tends to suffer from Rheumatism and propitiation is through repeating the Gayathri mantram 10,000 times, homa with gingely and ghêe and gifting of gold and food.

शीतोष्णद्रवसंशुष्कगुरुस्निग्धैर्निषेवितैः ।

जीर्णाजीर्णैस्तथायाससंक्षोभस्वप्नजागरैः ॥

सश्लेष्ममेदः पवनमाममत्यर्थसञ्चितम् ।

अभिभूयेतरं दोषमूरु चेत्प्रतिपद्यते ॥

सक्थ्यस्थीनि प्रपूर्यान्तः श्लेष्मणा स्तिमितेन च ।

तदा स्तम्भ्नाति तेनोरु स्तब्धौ शीतावचेतनौ ॥

परकीयाविव गुरु स्यातामतिभृशव्यथौ ॥

Dealing with the aetiology and treatment the text says that, consumption of hot or cold things, beverages, dry items, hard-to-digest and fatty food, leads to food being partly digested, leaving a part undigested and at such times engaging in heavy exertions, getting shaken up by riding a horse or other mounts, irregular sleeping, putting off sleep, all lead to the increase of the Aamadosh, which mixes with Kapha, Vaayu and fat vitiate the Pitha humour, invades the thighs, en-

ters the bones therein, vitiating them, resulting in the thighs becoming inactive. The patient feels cold and pain and his thighs feel heavy and lifeless and as if they belong to some one else. **Other symptoms** are laziness, a feeling of mind and body having been crushed, vomiting, loss of taste, Fever, weakness in the legs and difficulty in raising them. This condition is referred to as **Oorusthambam** or **Aashya Vaatham** (Paraplegia).

वाग्रूपं तस्य निद्रादिध्यानं स्तिमितता ज्वरः
रोमहर्षोऽरुतिश्छर्दिर्जघोर्वोः सदनं तथा ॥

The initial symptoms of **Oorusthambam** are, excessive sleeping, a dull and dreary mind, Fever, goose pimples, loss of taste and vomiting accompanied by weakness in the ankles and thighs.

वातशंकिभिरज्ञानात् तस्य स्यात् स्नेहनात् पुनः
पादयोस्सदनं सुप्तिः कृच्छुद्धरणं तथा
जंघोरुग्लानिरत्यर्थं शशाच्चादाहवेदने
पादञ्च वृथते न्यस्तं शीतं स्पर्शं न वेत्ति च
संस्थाने पीडने गत्यां चालने चाप्यनीश्वरः
अन्यस्य यौ हि संभग्नावरु पादौ च मन्यते ॥

The symptoms are listed as numbness, shrinking and shivering. Due to ignorance this is mistaken for Vaatham and treated with consumption of oils and the disease flares up. Weak legs, numbness, difficulty in lifting the legs, weakness in ankles and thighs, intermittent Fever, pain on stepping on the ground, feeling of cold, loss of the feeling of touch, increasing difficulty in moving the legs and stepping on the ground and crushed or wounded tissue in the thigh, not being felt.

यदा दाहार्त्तितोदात्तो वेपनः पुरुषो भवेत्
ऊरुस्तंभस्तदा हन्यात् साधयेदन्यथा नवम् ॥

In a patient of Paraplegia, thirst, pricking pain and shivering are signs of approaching death. Treatment should be begun when these are absent or have just manifested.

क्षौद्रसर्पपवल्मीकमृत्तिका संयुतं भिषक्
गाढ मान्छादनं कुर्यात् ऊरुस्तम्भे सवेदने ॥

Dealing with treatment, the text mentions, application of ground mustard, mixed with mud from anthills (puttu mannu) and honey, as a pack on the painful thigh.

त्रिफलाचव्यकटुकाग्रन्थिकं मधुना लिहेत् ।

ऊरुस्तम्भविनाशाय पुरं मूत्रेण वा पिबेत् ॥

Tribhala, roots of Kaatumilagu and Kaatuthippali along with Kadugurohini, powdered and mixed with honey or powdered Gulgulu taken with cow's urine or powdered Tribhala and Kadugu-rohini, taken with Honey, is efficacious in treating Paraplegia.

पिप्पलीवर्धमानं वा माक्षिकेण गुडेन वा ॥

ऊरुस्तम्भे प्रशंसन्ति गाण्डीरारिष्टमेव च ।

सैन्धवाद्यं हितं तैलममृताख्योऽपि गुग्गुलुः ॥

Powdered Cheruthippali, taken with honey or Gandiraarishtam or Saindavaadi Thailam or Amritha Gulgulu will mitigate Paraplegia.

विरुद्धाहारचेष्टस्य मन्दाग्नेर्निश्चलस्य च ।

स्निग्धं भुक्तवतो ह्यन्नं व्यायामं कुर्वतस्तथा ॥

वायुना प्रेरितो ह्यामः श्लेष्मस्थानं प्रधावति ।

तेनात्यर्थं विदग्धोऽसौ धमनीः प्रतिपद्यते ॥

घातूनामाश्रयो ह्ये ष आमसंज्ञोऽतिदारुणः ।

युगपत्कुपितावेतौ त्रिकसन्धिप्रवेशकौ ।

स्तब्धं च कुरुते गात्रमामवातः स उच्यते ॥

Contraindicated food and actions, weak digestion, lack of exercise, excessively fatty diet and exercise immediately after food lead to Aama vaatham. (acute Rheumatic condition or gouty Arthritis) Aama dosham influenced by Vaayu humour enters the lymph nodes from where it spreads to the nervous system and vitiated by the three humours, becomes slimy (vazhuvazhuppu), cools the vessels, and weakens the heart and body. This terrible condition is named Aamam and leads to many other diseases. Vitiated, the condition resulting from Vaatham and Kapham, together reach the abdomen and the joints in the vertebral column, making the body inactive and paralysed. This is called Aama vaatham.

लङ्घनं स्वेदनं रिक्तं दीपनानि कटूनि च ।

विरेचनं स्नेहपानं वस्तयश्चाममारुते ॥

Dealing with the treatment for Aamavatham, the text prescribes, fasting, sweating, consumption of bitter tasting or hot things (kadu rasam), purging, consuming oil, enema and increasing the digestive power.

शठीशुण्ठयनया चोग्रा देवदारु वृषामृता ।

कषायमामवातस्य पाचनं रुक्षभोजनम् ॥

Shattyaadi Kashaayam, prepared with Kachoram, Chukku, Adukka, Vayambu, Devathaaram, root of Aadalotagam with Amrith, mitigates Amavaatham.

चित्रकं कटुका पाठा कलिङ्गतिविषामृताः ।

देवदारुवचामुस्तानागरातिविषाभयाः

पिवेदुष्णाम्बुना नित्यमामवातस्य भेषजम् ॥

Koduveli Kizhangu, Kadugurohini, Paada kizhangu, Kutakappaalari, Adhivitayam, Amrith, Devathaaram, Vayambu, Muthanga kizhangu, Chukku and Kadukka, taken daily with warm water, mitigates Amavaatham.

रास्नागुडूचीमेरुण्डदेवदारुमहीषधम् ।

पिवेत्सर्वाङ्गगे वाते सामे सन्ध्यस्थिमज्जगे ।

Raasna Panchakam, a Kashaayam, prepared with Aratha, Amrith, Castor root, Devathaaram and Chukku, mitigates Aama vaatham, that has spread all over the body and reached the joints, bones and bone marrow.

रास्नामृतारग्वधदेवदारुत्रिकण्टकैरुण्डपुनर्नवानाम् ।

क्वाथं पिवेन्नागरचूर्णमिश्रं जङ्घोरुपृष्ठत्रिकपार्श्वशूली ॥

Raasnaadi Kashaayam, prepared with Aratha, Amrith, bark of konna, Devathaaram, Nerinjil and roots of Castor and Tamizhaama with a pinch of powdered Chukku sprinkled on top (mempodi) is recommended in cases of Amavaatham with pain in the ankles, thighs, hips, vertebral column and sides of the rib cage.

शुण्ठीगोक्षुरकः क्वाथः प्रातः प्रातर्निषेवितः ।

आमवाते कटीशूले पाचनो रुक्प्रणाशनः ॥

Shundiathi Kashaayam, prepared with Chukku, and Nerinjil, taken in the morning, is a cure for Aamavaatham, with pain in the hips. This preparation, increases digestive power and mitigates pain all over the body.

दशमूलीकषायेणे पिवेद्वा नागराम्भसा ।

कुक्षिबस्तिकटीशूले तैलमेरण्डसम्भवम् ॥

Dasamoola Kashaayam or Chukku Kashaayam taken with castoroil will mitigate Aamavaatham, with pain in the abdomen, hips and rectum.

पलं शतं रसोनस्य तिलस्य कुडवं तथा ।

हिंगु त्रिकटुकं क्षारौ द्वौ पञ्च लवणानि च ॥

शतपुष्पा तथा कुष्ठं पिप्पलमूलचित्रकम् ।

अजमोदा यवानी च धान्यकं चापि बुद्धिमान् ॥

प्रत्येकं च पलं चैषां सूक्ष्मचूर्णानि कारयेत् ।

घृतभाण्डे दृढे चैव स्थापयेद्दिनषोडशम् ॥

प्रक्षिप्य तैलमानं च प्रस्थार्धं काज्जिकस्य च ।

खादेत्कर्षप्रमाणं तु तोयं मद्यं पिवेदनु ॥

आमवाते तथा वाते सर्वाङ्गैकाङ्गसंस्थिते ।

अपस्मारे नले भन्दे कासश्वासगरेषु च ।

उन्मादे वातभग्ने च शूले जन्तुषु शस्यते ॥

Rasona pindam, prepared with 100 Phalam of Garlic, one Idangazhi of Gingely, 1/4 Phalam of Asafoetida and one Phalam each of Chukku, Milagu, Thippaly, Chavalkaaram, Thuvarchi-kkaaram, Induppu, Kaaruppu, Kadaluppu, Vilayuppu, Thuvarchi-lauppu, Sada kkuppa, Kottam, root of Kaatuthippil, Koduveli kizhangu, Ayamo dakam, Jeerakam, Dhanya, powdered and mixed with one Idangazhi of oil and two Naazhi of fermented kaadi and stored for 16 days in a vessel. Three Kezhanju of this preparation, taken daily, with boiled and cooled water or alcohol as a supportive drink, will cure Aama vaatham affecting individual organs or the whole body, Epliepsy, Lep-

rosy, weak digestion, bronchial problems, and eccentric mind and Gunmam.

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।
 पाठाविडङ्गेन्द्रयवैर्हिङ्गुभाङ्गीवचान्वितैः ॥
 सर्षपातिविषाजाजीरेणुकाकृष्णाजीरकैः ।
 गजकृष्णाजमोदा च मूर्वाकटुकमिश्रितैः ।
 समभागैः कृतैरेतैस्त्रिफला द्विगुणा भवेत् ।
 त्रिफलासहितैः सर्वैः समो देयस्तु गुग्गुलुः ॥
 एतच्चूर्णीकृतं सर्वं मधुना च परिप्लुतम् ।
 योगराजमिमं विद्वान्भक्षयेत्प्रातरुत्थितः ॥
 अर्शासि वातगुल्मं च पाण्डुरोगमरोचकम् ।
 नाभिशूलमुदावर्तान्त्रमेहान्वातशोणितान् ॥
 कुष्ठं क्षयमपस्मारं हृद्रोगं ग्रहणीगदम् ।
 महान्तमग्निसादं च कासं श्वासं भगन्दरम् ॥
 रेतोदोषाश्च ये पुंसां योनिदोषाश्च योषिताम् ।
 निहन्यादाशु तान्सर्वान्दुर्निवारान्न संशयः ॥
 एष निष्परिहारस्तु पानभोजनमैथुने ।
 सतताभ्यासयोगेन वलीपलितनाशनः ॥

Yogaraja Gulgulu, prepared with one Phalam each of Cheruthippaly, roots of Kaattuthippaly and Kaattumilagu, Koduveli kizhangu, Chukku, Paadakizhangu, Vizhaalari, Kudakappaalayari, Asafoetida, Cheruthekku, Vyambu, Mustard, Adhivitayam, Jeerakam, Arenugam, Karunjeerakam, Aththithippali, Ayamodakam, root of Perunkurumba and Kadugurohini mixed with double the quantity of Tribhala and in a quantity equal to the mixture, of Gulgulu, well powdered. Taken with honey, daily in the morning, this preparation will cure Piles, Vaathagunmam, Paandu rogam, loss of taste, pain in the navel, Reverse Peristalsis, Vaathashonitham, Leprosy TB, Epilepsy, Sprue, loss of digestive power, Asthma, weakened semen, Fistula and problems connected with the Vagina. When this medicine is taken, no diet control is indicated. This preparation, taken on a long term basis, will remove signs of ageing, like grey hair and wrinkled skin.

अमृतायाः कषायेण कल्केन च महौषधम् ।

मृद्वग्निना घृतं सिद्धं वातरक्तहरं परम् ॥

आमवाताद्यवातादीन्कृमिदुष्टव्रणानपि ।

अर्शांसि गुल्मांश्च तथा नाशयेदाशु योजितम् ॥

Guluchi Gritham, made of Amrith Kashaayam, mixed with Chukku, Kalkam and ghee, heated over a low fire, will quickly cure Aama vaatham, Vaatharaktham, diseases due to germs (krimi), long-standing wounds, Piles and Gunmam.

ABDOMINAL SPASM (SHOOLA ROGAM)

शूलाद्विकलशरीरं मातुरनर्थावहं प्रियं दक्षम् ।
क्षितितनयवीक्षिततनुर्जनयति चन्द्रो नरं कुलीरगृहे ।

Dealing with the astrological indication in the chapter on **Shoola rogam**, the text mentions, that a native born with the *Moon in Cancer, aspected by Mars*, will tend to be afflicted by Shoola Rogam and be thin and susceptible to Gunmam, will prove to be problematic for his mother, be popular and smart.

शिरसो रुग्णलरोगः श्वित्रं सहसा ज्वरः शूलः ।
तपनदशायां शुक्रे देशत्यागो भवेदरिभिः ॥

The Sukra subperiod, in the Maha dasa of the Sun, is likely to bring on Fever, afflictions of the head and throat, skin problems and acute abdominal colic. The native may have to leave his own country due to the activities of enemies.

The Moon in Cancer aspected by Sukra can be propitiated by rites pleasing the planet, as already prescribed.

Sukra can be pleased during his sub period, during the Maha dasa of Sun, by japa and homa as already prescribed.

One who invites a kind hearted, poor mendicant, well versed in the saasthras and sends him away empty-handed, is likely to suffer from gastric problems and a bloated stomach.

Adikrishchra Chandraayana vritham and gifting of apparels are indicated as propitiatory measures.

One who misses out on the Sandhya rituals will suffer from pain in the bladder and a gift of gold and feeding, will mitigate the problem.

One who eavesdrops on the angry and romantic exchanges of one's parents, will end up by having problems in his ears and abdomen and will become totally or partially deaf.

Repetition of the mantra "Thath Dwishno" or the "Purusha Sukta", 10008 times and repetition of the "Apa Maanjarna" sutra and drinking water will relieve the condition. Any one who has harmed another human being, will suffer intense gastric pain and will be relieved by performing the Trishoola Dhaanam (gift) as prescribed below.

पलेनाथ तदध्वेन तदध्विर्द्धिन वा कृतम् ॥
 सौवर्णं रीजतं वापि शूलं कुर्यात्प्रयत्नतः ।
 ताम्रेण वाऽयसा वापि खादिरेणापि शक्तितः ॥
 रक्तवस्त्रेण संवेष्ट्य तिलानामुपरि न्यसेत् ।
 तिलानां तु परीमाणं द्रोणं वापि तदर्धकम् ॥
 तदर्धं वा यथाशक्त्या पूजयेद्ब्राह्मणं शुचिः
 अर्घ्यादिमूलमन्त्रेण षोडशैवोपचारकान् ॥
 क्रियाविद्ब्राह्मणः पूजां कृत्वा होमंप्रकल्पयेत् ।
 शूलस्य दक्षिणे पार्श्वे स्थण्डिलान्निः प्रणीयते ॥
 समिदाज्यतिलान्हुत्वा पुरुष एवेति मन्त्रतः ।
 त्र्यम्बकेणाज्यहोमं च विद्वांस्तत्र प्रकल्पयेत् ॥
 यत इन्द्रभयामह इत्यनेन तिलान्पुनः ॥
 ततः शान्तिं प्रकल्पयेत् ।
 तेनोदकेन चासिज्येच्छूलिनं रोगिणं नरम् ।
 ततो हुतवते शूलं सम्पूज्यैव स्वशक्तितः ॥
 दद्यात्सदक्षिणं तं तु प्राङ्मुखाय उदङ्मुखः ।
 मन्त्रेणानेन परया भक्त्या सद्यो हरिं स्मरेत् ॥
 त्वं शूलं ब्रह्मणा सृष्टं त्वं पुरत्रयनाशन

Shoola rogam will subside if, using 1 or 1/2 or 1/8 Phalam of gold, according to what one can afford, a Trishool is fashioned, covered with red silk and kept on a copper, iron or Karungaali wood vessel, filled with gingely, worshipped to the accompaniment of the mantras prescribed earlier and gifted to a respectable brahmin following the procedure already prescribed.

दोषैः पृथक्समस्तामद्वन्द्वैः शूलोऽष्टधा भवेत् ।

सर्वेष्वेतेषु शूलेषु प्रायेण पवनः प्रभुः ॥

Dealing with the **aetiology and treatment** of **shoola rogam**, **eight types** are distinguished based on the causative agent viz vitiation of the three humours, or Vaathapitham, Vaathakapham or Typhoid or digestive problems.

व्यायामियानादतिमैथुनाच्च प्रजागराच्छीतजलातिपानात् ।

कलायमुद्गाढकिंकोरदूषादत्यर्थरूक्षाध्यशनाभिघातात् ॥

कषायतिक्तातिविस्फजान्निविरुद्धवल्लूरकशुष्कशाकात् ।

विट्शुक्रमूत्रानिलवेगरोघाच्छोकोपवासादतिहास्यभावात् ॥

वायुः प्रवृद्धो जनयेद्धि शूलं हृत्पाश्वर्षपृष्ठत्रिकबस्तिदेशे ।

जीर्णं प्रदोषे च घनागमे च शीते च कोपं समुपैति गाढम् ॥

Over exertion, excess walking, avoiding sleep, sweating, excess consumption of cold water, Groundnut, Cherupayaru, Thuvara, Varagu, spicy food, getting wounded, excess consumption of astringent and bitter materials, abnormal quantities of food made of sprouted grains, dried meat, dried greens, obstruction of faeces, urine, semen and downward wind, affliction by sorrow and excessive talking increases the Vaayu humour and this results in pain in the heart, sides of the rib cage, buttocks, vertebral column and rectum, intermitent heightened pain is experienced during digestion, sandhya time (twilight), and during the Hemanta and rainy seasons.

क्षारातितीक्ष्णोष्णविदाहितैल -

निष्पावपिण्याककुलत्ययूषैः

कट्वाम्लसौरीरसुराविकारैः

क्रोधानलायासरविप्रतापैः

ग्राम्याति योगादशनैर्विदग्धैः
 पित्तं प्रकुप्याशु करोति शूलम्
 तृणमोहदाहार्त्तिकरं हि ताभ्याम्
 संस्वेदमूर्च्छा भ्रमशोषयुक्तं
 मध्यंदिने कुप्यति चाद्धरात्रे
 विदाहकाले जलदात्रये च
 शीते च शीतैस्समुपैति शान्तिं
 सुस्वादशीतैरपि भोजनैश्च ॥

Pitha shoolam is caused by Yavakshaaram, Pepper and very hot materials, that create burning sensation inside (ulpuzhukku), oil, Amarakka, oil cake, Horsegrain juice, hot and sour material, being habituated to and consumption of alcoholic drinks, anger, being exposed to the heat from fire, taking of items hard to digest, and excess sex, which vitiates Pitha and manifests itself, as pain around the navel, thirst, lust, weakened senses, giddiness and weakness.

The condition worsens when food taken in the afternoon or at midnight is getting digested and in Sharad and cold seasons. Cold materials and sweet and cold food will mitigate the condition.

आनूप वारिजकिलाटपयोविकारै-
 मांसे क्षुपिष्टकृसरातिल शङ्कुलीभिः
 अन्यैर्वलासजनकैरपि हेतुभिश्च
 श्लेष्मा प्रकोपमुपगम्य करोति शूलं ॥

Kapha shoola rogam is caused by habitual consumption of meat from aquatic creatures (anoopa maamsam), fish, substantive quantity of milk mixed with butter milk (Keelaadam) hot milk mixed with buttermilk (Koochika), meat soup, sugarcane juice, dumpling (appam) made of rice flour, jaggery, gingely, murukku and materials productive of Kapha, vitiates Kapham, which reaches the stomach and causes pain, heartburn, cough, weakness, tastelessness, drooling, dullness and a heavy head and stomach. Extreme pain is experienced while taking food and in the morning and in the Sisira and Vasantha seasons.

वमनं लङ्घनं स्वेदः पाचनं फलवर्तयः ।

क्षारचूर्णानि गुटिकाः शस्यन्ते शूलशान्तये ॥

Passing on to the **treatment**, the text mentions vomiting, fasting, sweating, medicines that improve digestion, medicines that add strength, alkaline (antacid) powders, and tablets.

तुम्बुरूण्यभया हिङ्गु पौष्करं लवणत्रयम् ।

पिवेदुष्णाम्बुना वापि शूलगुल्मापतन्त्रके ॥

Thumboonalari, Kadukka, Asafoetida, root of Pushkaramoolam, Induppu, Vilayuppu and Thuvarchilauppu, powdered and taken with warm water will cure Gunmam and Shoola rogam.

विश्वमेरुण्डतैलं वा क्वाथयित्वा जलं पिवेत् ।

हिङ्गुसौवर्चलोपेतं सद्यः शूलनिवारणम् ॥

A Kashaayam of Chukku, Asafoetida and Castor root with a pinch of Thuvarchilauppu, sprinkled on top will mitigate **Shoola rogam**.

गुडं शालिर्यवक्षारः सर्पिः पानं विरेचनम् ।

जाङ्गलानि च मांसानि भेषजं पित्तशूलिनः ॥

Consumption of jaggery, rice cooked of Shaalinella, Yavakshaaram, Ghee, meat of jungle dwelling animals and purging, will relieve **Pitha shoolam**.

वामयेत्पित्तशूलार्तं पटोलेक्षुरसादिभिः

पश्चाद्विरेचयेत्सम्यक् पित्तहृदिभिर्विरेचनैः ॥

Huice of Padavalam and Sugar cane used as emetics and purging using purgatives that diminish Pitha, will alleviate **Pithashoolam**.

शतावरीक्षुयष्ट्याह्ववाट्याकुलशगोक्षुरैः ।

शृतं शीतं पिवेत्तोयं सगुडक्षौद्रशर्करम् ॥

पित्तासृग्दाहशूलघ्नं सद्यो ग्रहज्वरापहम् ।

Shathaavaryaadi Kashaayam, made using Shathaavari kizhangu, roots of Sugarcane, Kurunthotti and Darba, Irattimathuram and Nerinjil, cooled and taken with jaggery, Cheruthen and sugar will mitigate Rakthapitham, heat all over the body, Fever and Shoola rogam.

लवणत्रयसंयुक्तं पञ्चकोलं सरामठम् ।

कोष्णेन चाम्बुना पीतं कफशूलं प्रणाशयेत् ॥

Root of Kattuthippili, Koduveli kizhangu, Chukku, Tkhippily, duppu, Vilayuppa, Thuvarchilauppu and Asafoetida, powdered and taken with warm water, will mitigate **Kaphashoolam**.

विल्वमूलमथैरण्डचित्रकं विश्वभेषजम् ।

हिङ्गुसैन्धवसंयुक्तं कफशूलहरं परम् ॥

Roots of Koovalam and Veluthaaamanakku with Koduveli kizhangu, in equal quantities, powdered and taken with Asafoetida and duppu will mitigate **Kaphashoolam**.

मातुलिङ्गरसो वापि शिशुक्वाथस्तथापरः ।

सक्षारो मधुना पीतः पार्श्वहृद्वस्तिशूलनुत् ॥

Kashaayam of Maathulanaranga juice and skin of Muringa, taken with Chavalkaaram and Honey will help relieve pain at the sides of the ribcage, heart and urinary bladder.

श्लेष्मशूलहरा पेया पञ्चकोलेन साधिता ।

विदारीदाडिमरसः सव्योषो लवणान्वितः ।

A gruel made with water boiled with Panchakolam and concentrated, mixed with powdered Chukku, Milagu, Thippili and duppu, to which are added, Paalmuthangs kizhangu and the juice of Thaallimaathulakaya, will cure **Kaphashoolam**.

एरण्डविल्ववृहतीद्वयमातुलिङ्गपाषाणभित्त्रिकटुमूलकृतः कषायः ।

सक्षारहिङ्गुलवणोरुबुतैलमिश्रः श्रोण्यंसमेदहृदयस्तनरुक्प्रशान्त्यै ॥

Erandasapthakam Kashaayam, is made with the roots of aamanakku, Koovalam, Cheruvazhidina, Venvazhudina and the ridn of Thaallimaathulakaya, Kalloorvanji, Chukku, Milagu and Thippili and taken with Chavalkaaram, Asafoetida, and Castor oil, will relieve pain in hips, nape of the neck, heart and chest.

हिङ्गु सौवर्चलं पाठा द्वौ क्षारौ लवणत्रयम् ।

चूर्णीकृत्य प्रदातव्यं भिषजा लशुनेन च ॥

हृच्छूले पार्श्वशूले च मन्यास्तम्भे च दारुणे ।

प्रयोज्यं कुक्षिशूले तु कोष्ठशूले विशेषतः ॥

Hingwaadi Choornam, a preparation made of Asafoetida, Thuvarchilakkaaram and the three types of uppu, powdered and taken with the juice from crushed Garlic, will relieve Hridayashoolam, Paarsvashoolam, Manjyaastambam, Kukshi (stomach) shoolam and Koshta (lower abdomen) shoolam.

व्यायामं मैथुनं मधं लवणं कटुकानि च
वेगरोधं शुक्ररोधं शूली जह्यात्तु वैदलम्

One who suffers from Shoola rogam should avoid exercise, sex, drinking, salty and hot materials and abrupt stoppage (vega rotham).

वेदना च तृष मूर्च्छा सानाहा वेदनारुचिः ।

कासः श्वासश्च हिक्का च शूलस्योपद्रवाः स्मृताः ॥

A patient of Shoolarogam will have pain, thirst, unconsciousness, bloated stomach, tastelessness, breathing trouble, Asthma and hiccoughs.

भुक्ते जीर्यति यच्छूलं तदेव परिणामजम् ।

तस्य लक्षणमित्येतत्समासेनाभिधीयते ॥

Dealing with the aetiology and treatment of Shoolam, the text says, Shoolam that manifests itself when food is in the process of digestion, is called Parinaamashoolam, the symptoms of which, are described below, in short.

आध्मानाटोपविण्मूत्रविवन्धारतिवेषनैः ।

स्निग्धोपशामनोपायं वातिकं तद्वदेभ्देपक् ॥

Vaatha parinaamashoolam due to vitiated Vaatham, has the symptoms of a bloated stomach, obstruction of urine, faeces, gurgling and murmuring noises in the intestines, tiredness and shivering, the condition being alleviated by fatty and hot food.

तृष्णादाहारतिस्वेदं कट्वम्लवणीत्तरं ।

शूलं शीतशमप्रायं पैत्तिकं लक्षयेद्बुधः ॥

The symptoms of Pitha parinaamashoolam due to vitiated Pitham, are thirst, feeling of heat all over the body, Anorexia, aggravation by hot, sour and salty food and alleviation by cold materials.

उदिर्दहललास सम्मोहं स्वल्परुग्दीर्घसन्ततिः

कटुतिक्तोपशात्रञ्च नच्यशोषं कफात्मकं ।।

The symptoms of Kapha parinaamashoolam, which is likely to be chronic, due to vitiated Kapham, are vomiting, heartburn, unconsciousness, mild pain, and alleviation by kadu, hot and bitter food stuff.

लङ्घन प्रथमंकुयद्विमनं सविरेचनम् ।

वस्तिकर्मपर चात्रपक्तिशूलोपशान्तये ।।

Moving on to the treatment of Parinaamashoolam, the text prescribes, fasting, purging, vomiting and enema.

कृष्णाऽभयालोहचूर्णं लिह्यत्समधुशर्करम् ।

परिणामभवं शूलं सद्यो हन्ति सुदारुणम् ।।

Krishnaadi Choornam, a preparation of Cheruthippali, Kadukka rind, Lohabhasmam, powdered and taken with sugar and honey will cure Parinaama shoolam.

पथ्यालोहरजःशूण्ठीचूर्णं माक्षिकसर्पिषा ।

परिणामरुजं हर्ति वातपित्तकफात्मिकाम् ।।

Pathyaadi Choornam, made of Kadukka, Lohachoomam and Chukku powdered and taken with Honey and Ghee, is a cure for Parinaama shoolam resulting from the vitiation of all the three humours.

त्रिफलालोहचूर्णं तु यष्टिमधुकमेव च ।

मधुसर्पिर्युतं लिह्याच्छूलं हन्ति त्रिदोषजम् ।।

Thribhalaadi Choornam, is made from the rind of Thri-bhala, Lohachoomam, Irattimathuram, powdered and taken with Honey and Ghee, is a cure for Shoolam, resulting from the vitiation of all the three humours.

सपिप्पलिगुडं सर्पिः पचेत्क्षीरं चतुर्गुणम् ।

ज्वरं पित्तं निहन्त्याशु शूलं च परिणामजम् ।।

A preparation made of Ghee, cow's milk four times that quantity, Cheruthippili and jaggery, boiled and strained will cure Parinaama shoolam.

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REVERSE PERISTALSIS (ATHMAANODAAVARTHAM)

मध्ये पापग्रहयोश्चन्द्रे मदनस्थितेऽर्कजे जन्तोः ।

श्रासक्षयविद्रधिना गुल्मप्लीहादिपीडितः ॥

The text mentions that astrologically, a native with **Moon in the eighth house, flanked by malefics**, is likely to be a patient of Asthma, TB, Abscess, Gunmam and spleen related ailments. The moon can be propitiated through japa and homa as already prescribed.

The sinful acts that angers the **planet Vaayasam**, are destruction of Devaalayam, homestead of a brahmin, anthill or a public tank and the consequences are bloated stomach, reverse peristalsis, tastelessness, Fever and **paadha daaham**,

Propitiation is through Krishchra Chandraayanam, homam with Ghee to the accompaniment of the chanting of 'Vyaahrithi', gift- ing of gold, and pooja at dust, at a four-roads crossing, with white, yellow and black flags and flowers, and a sacrifice for the planet, chant- ing the following mantra.

प्रगृह्णीष्व बलिं चेमं वायसाख्य महाग्रह ।

आतुरस्य सुखं सिद्धिं प्रयच्छ त्वं महाबलं ॥

Passing on to the **aetiology and treatment**, the text points out that when wind in the lower abdomen passes downward to escape, it is called **Athovaatham** and when it moves upwards it is called **Oordhvavaatham**. Due to the intensity of both these winds leading to excess of urine, faeces, yawning, tears, sneezing, belching, vomiting, hun- ger, thirst, asthma, sleep and semen, resulting in Reverse Peris- talsis.

वातमूत्रपुरीषाणां सङ्गोद्धानं कलमो रुजः ।

जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात् ॥

If Vaatha humour is obstructed, urine and motion will be obstructed, leading to a bloated abdomen, weakening of the senses, and piercing pain in the abdominal and rectal regions.

आमं सकृद्वा निचितं क्रमेण भूयो निबद्धं विगुणानिलेन ।

प्रवर्तमानं न यथास्वमेनं विकारमानाहमुदाहरन्ति ॥

The symptoms of flatulence (Anaaha) are accumulation of Aamam, urine and faeces in the abdomen and accumulation of viguna vaayu, (noxious gas) leading to the condition referred to as flatulence.

हरीतकी यवक्षारः फलिनी त्रिफला तथा ।

चूर्णयेत्सर्पिषा पितमुदावर्तविनाशनम् ॥

तास्मिन् भवन्त्यामसमुद्भवे तु

तृष्णा प्रतिश्याय शिरोविदाहः

आमाशये शूलमयो गुरुत्वं

हृत्स्तम्भ उद्गार विघातञ्च

स्तम्भः कटिवृष्टपूरीषमूत्रे

शूलोऽय मूर्च्छा शकृतश्च छर्दिः

शोयश्च पक्वाशायजे भवन्ति

तथाऽलसोक्तानि च लक्षणानि ॥

Flatulence due to vitiated Aamam, results in thirst, catarrh, heavy head, stomach ache, heavy feeling, absence of belching, pain, weakening of the senses, sudden loose motion, cardiac arrest (Hridaya Sthambam), flatulence at the sides of the abdomen and oedema.

हरितकी यवक्षारफलिनी त्रिफला तथा

चूर्णयेत् सर्पिषा पितमुदावर्तविनाशनम् ॥

Dealing with the treatment for Reverse peristalsis, with oppression in the abdominal and chest areas, the text prescribes Hareetakyaaathi Choornam, prepared with Kadukka, Chavalkaaram, Naazhal flower, Nellikka, Thaanicca and Kadukka, powdered and taken with ghee made from cow's milk.

हिङ्गु कुष्ठं वचा सर्जिविडं चेति द्विरुत्तरम् ।

पीतं मद्येन तच्चूर्णमुदावर्तहरं परम् ॥

Hingwaadi Choornam which also mitigates Reverse peristalsis, is made out of 1 Kezhanju of Asafoetida, 2 Kezhanju of Kottam, 4 Kezhanju of Vayambu, 6 kezhanju of Chavalkaaram, and 8 Kezhanju of Vizhaalari, powdered and taken with a clear alcoholic drink, is also a cure for Reverse peristalsis.

अत्राभ्यङ्गावगाहाश्च मदिराश्चरणायुघाः ॥

शालिः पयोनिरूहाश्च हन्ति मेथुनमेव च ।

Oil bath and bathing with both body and head immersed in water, alcoholic drinks, meat of a crested cock, Salyaannam and milk Kashaayam (paal Kashaayam) alleviates the condition of Reverse peristalsis.

क्षुद्धिघाते हितं स्निग्धमुष्णमल्पं च भोजनम्
तृष्णाघाते पिवेत्सद्यं यवागूं वा सुशीतलाम्
निद्राघाते पिवेत्क्षीरं श्रोतव्याश्चाद्भुताः कथाः

Eating sparingly, hot or fatty food when not hungry, taking drinks and cold gruel when not thirsty and drinking milk when one is not sleepy, and hearing wonderful tales are advisable. Flatulence and Reverse peristalsis both respond to similar treatment.

द्विरुत्तरंहिङ्गुवचा च कुष्ठं सुवर्चिका चैव विडङ्गचूर्णम् ।

सुखाम्बुनानहविषूचिकार्तिहृद्रोगगुल्मोर्ध्वसमीरणञ्चम्

Hinguvaachaadi Choornam is prepared with Asafoetida 1 Kezhanju, Vyambu, 2 Kezhanju, Kottam 4 Kezhanju, Thuvarchi-lauppu 6 Kezhanju, and Vizhaalari 8 Kezhanju, powdered and taken with cold water, relieves flatulence, cures heart ailments, Cholera, Gunmam and belching.

हिङ्गुग्रगन्धा विडशुण्ठ्यजाजि हरीतकी पुष्करमूलकुष्ठम् ।

भगोत्तरं चूर्णितमेतदिष्टं गुल्मोदनाहविषूचिकासु

Hingwaadi Choornam, is made with Asafoetida, Vayambu, Vilayuppu, Chukku, Jeerakam, Kadukka, Kottam and the root of Pushkara moolam progressively doubled in quantity, (yadhakramam irattichu) powdered and taken, is a cure for stomach ailments, Gunmam, flatulence and Cholera.

TUMOUR (GASTRIC FORMATIONS)

मध्ये पापग्रहयोश्चन्द्रे मदनस्थितेऽर्कजे जन्तोः

श्वासक्षयविद्रधिभिर्गुल्मप्लीहादिपीडितः स नरः

Passing on to the chapter on Gunmam, the text indicates, that a native born with the *Moon flanked by malefics with Saturn in the seventh house*, is likely to suffer from Asthma, TB, Abscess, Gunmam and spleen disorders.

Moon and Saturn can be propitiated through homa, japa and other rites as previously prescribed.

One who makes an enemy of his gurn, is likely to be afflicted by Vaatha vitiated Gunmam. Mitigation can be sought through “Payo vratham” (austerity) for a month, chanting of the “Munjaami Suktham” ten thousand times, homa with sweetened rice, and chanting of “Vaatha Aavathu Bheshajam”. As per the pronouncement of Boudhaayana, contained in “Gunmi Swaadandhya Jagamane”, sex with a chandaala woman, will result in Gunmam. Mitigation is through gifting an idol of Ganesha, to a brahmin.

सौवर्णं राजतं ताम्रं कारयेत्कांस्यतोऽपि वा ।

तथार्कमूलकाष्ठेन विघ्नेश कल्पयेन्नरः ॥

पुष्करं कारयेद्धैमं सौवर्णं लोचनद्वयम् ।

आखुं प्रकल्पयेत्तस्य तथा देवविनिर्मितम् ॥

नागयज्ञोपवीतं च कल्पयेत्तस्य गुल्मवान् ।

अनन्तरं सुवासोभिश्चन्दनागरुधूपितम् ॥

सहिरण्यं ब्राह्मणाय स्वशक्त्या पूजिताय च ।

कृतहोमाय शान्ताय सर्वशास्त्रार्थवेदिने ॥

मन्त्रेणानेन विधिवदक्षिणाभिमुखाय च ।

विनायक गणेश त्वं सर्वदेवनमस्कृत ।

पार्वतीनन्दन श्रेष्ठ मम गुल्मं विनाशय ॥

कृतहोमेन दानेन नीरोगो जायते नरः

A Ganesha idol made of gold, silver, copper, bronze or Calatropis stem (Erukku) as prescribed, worshipped with dhoopam (smoke) from Chandanam, Akil and other fragrant substances, should be gifted to a deserving Brahmin, along with gold and good apparel, to the accompaniment of the chanting of the aforesaid mantra.

दुष्टा वातादयोऽत्यर्थमिध्याहारविहारतः ।

कुर्वन्ति पञ्चधा गुल्मं कोष्ठान्तग्रन्थिरूपिणम् ॥

तस्य पञ्चविधं स्थानं पार्श्वहन्नाभिवस्तयः ।

Food in excess or unsuited to the system and activities not in line with the strength of the body, result in vitiating the humours, which, reaching the inside of the stomach, produce knotted ulcers, of which, there are five types, ascribable to the three vitiated doshas, blood and typhoid. These affect the sides, heart, navel and rectal regions.

हृद्वस्त्योरन्तरे ग्रन्थिः सञ्चारी यदि वाऽचलः ।

वृत्तश्चयोपचयवान्स गुल्म इति कीर्तितः

Dealing with the **common symptoms of Gunmam**, the text mentions a rounded swelling, soft or hard and sometimes enlarging and sometimes shrinking, in the area between the heart and the navel. **Rakthagunmam** is found in the Uterus.

सव्यस्तैर्जायते दोषैः समस्तैरपि वोच्छ्रितैः ।

पुरुषाणां तथा स्त्रीणां ज्ञेयो रक्तेन चापरः ।

In the males, Gunmam results from the three vitiated humours, either alone or in combination and the female, is in addition, likely to be afflicted by Rakthagunmam,

उद्गारबाहुल्यपुरीषबन्धतृप्त्यक्षमत्वान्त्रविकूजनानि ।

आटोपमाध्मानमपक्तिशूलमासन्नगुल्मस्य वदन्ति चिह्नम् ॥

The **initial symptoms of Gunmam** are excessive belching, constipation, anorexia, weakness, rumbling noises in the stomach and intestines, bloated stomach and weakened digestion.

अरुचिः कृच्छ्रविण्मूत्रं मारुतान्त्रविकूजनम् ।

आनाहं चोर्ध्ववातं च सर्वगुल्मेषु लक्षयेत् ।

Distaste for food, obstruction of urine, motion and wind, rumbling noises in the intestines, bloated stomach and belching are symptomatic of all types of Gunmam.

लङ्घनं दीपनं स्निग्धमुष्णं वातानुलोमनम् ।

बृंहणं च भवेदन्नं तद्धितं सर्वगुल्मिनाम् ।

Taking fattening and hot foods and foods that improve digestion and help move the wind, will help the patient of Gunmam.

सौवर्चलं शृङ्गवेरं दाडिमं चाम्लवेतसम् ।

श्वासहृद्रोगशमनं स्यादेतद्धिङ्गुपञ्चकम् ।

Thuvarchilakkaaram, rind of Thaalimaathulakaaya, Gnerinjaampuli kizhangu and Asafoetida powdered and taken, will mitigate heart problems and Asthma.

सर्जिकाकुष्ठसहितः क्षारः केतकिजोऽपि वा ।

पीतस्तैलेन शमयेद्गुल्मं पवनसम्भवम् ।

Chavalkaaram, Kottam, and Thuvarchilakkaaram in equal quantities, powdered and mixed with the ash obtained by burning Pineapple leaves, taken with oil, will cure Vaathagunmam.

सुखोष्णो जाङ्गलरसः सुस्निग्धो व्यक्तसैन्धवः ।

कटुत्रिकसमायुक्तो हितः पानेषु गुल्मिनाम् ॥

Warm, very fatty food, taken with liberal quantities of Induppu and with soup, made of the flesh of animals with jungle as their habitat, mixed with powdered Chukku, Thippily and Milagu, will greatly benefit patients of Gunmam.

पिबेदेरण्डतैलेन वारुणीं मण्डमिश्रिताम् ।

तदेव तैलं पयसा वातगुल्मी पिबेन्नरः

Light alcoholic drinks, clear gruel mixed with Castor oil or milk with Castor oil will benefit patients of Vaathagunmam.

त्रिफला त्रिव्रता दन्ती दशमूलं पलोन्मितम् ।

जले चतुर्गुणे पक्त्वा चतुर्भागस्थिते रसे ॥

सर्पिरेण्डजं तैलं क्षीरं चैकत्र साधयेत् ।

संसिद्धो मिश्रिकस्नेहः सक्षौद्रः कफगुल्मनुत् ॥

कफवातविकारेषु कुष्ठप्लीहोदरेषु च ।

प्रयोज्यो मिश्रिकस्नेहोयोनिशूलेषु चाधिकम् ॥

Mishraka Sneham, made of Gooseberry, Thaannikka, Kadukka, Thrikolpakonna roots of Naaganandhi, Kumbil, Koovalam, Paadira, Payyaazhaanda, Munja, Orila, Moovila Cheruvazhudina, Venvazhudina and Nernijil, 1 Phalam each, boiled in four times the quantity of water and reduced to one fourth the quantity, the resultant preparation squeezed and strained and mixed with 1/2 Idangazhi each of Castor oil and Ghee, together with 1 Idangazhi of milk and taken with Honey is a cure for Kaphagunmam. This oil mixture, will cure Vaatham, enlarged spleen, Leprosy and pain in the genitals.

पूतीकपत्रगजचिर्भटचव्यवह्निव्योषं च संस्तरयुतं लवणोपधानम् ।

दघ्ना विचूर्ण्य दधिसस्तुयुतं प्रयोज्यं गुल्मोदरश्चयथुपाण्डुगदोद्भवेषु ॥

Powdered Aaviththoli, Pachila. Athithippaly, root of Kaatumilagu, koduveli kizhangu, Chukku, Milagu, Thippily and Induppu taken with the supernatant liquied over curd or curd is a cure for Gunmam, bloated stomach, oedema and Paandu rogam.

वचा हरीतकी हिङ्गु सैन्धवं चाम्लवेतसम् ।

पञ्चक्षारं यवानी च पिवेटुण्णेन वारिणा ॥

एतद्धि गुल्मनिचयं सशूलं सपरिग्रहम् ।

भिन्नं त्रिसप्तरात्रेण वह्नेर्दीप्तिकरं परम् ॥

A powder of Vyambu, Kadukka, Asafoetida, Induppu, Gnerinjaambuli kizhangu, five types of Kaaram and Kuraashaani, mixed in equal quantities, taken with warm water will cure Gunmam, with intense pain and will improve digestion.

नादेयीकुटजार्कशिग्रु बृहतीत्वग्बिल्वभल्लातक-

व्याघ्रीकिंशुकपारिभद्रकजटापामार्गनीपाग्निकान् ।

वासामुष्ककपाटला सलवणा दग्ध्वा जले पाचितं ।

हिङ्वादिप्रतिवापमेतदुचितं गुल्मोदराष्टीलिषु ॥

Roots of Aattuvanji. Kudagappaalari, Calatropis (Erukka), Cheruvazhidininga, Muringa, Koovalam, Aadalotakam, Paadhira, Kandakaarichunda and bark of Margosa, Cherkuru, bark of Muringa, Jadaamaanji, bark of Plassa, Veliakadalaadi, bark of Kadamba and Induppu. in equal weights, powdered and mixed with water, sedimented, strained and heated and taken with Asafoetida will cure Gunmam, Udhamam and Ashteela.

वल्लूरं मूलकं मत्स्यान् शुष्कशकानि वैदलम् ।

न खादेद्वालुकं गुल्मी मधुराणि फलानि च ।

Patients of Gunmam should avoid dried meat, Mooleri kizhangu, fish, greens that have lost their freshness, Kaanaanji and sweet fruits.

विडङ्गाजातिकाचव्यात्रिफलाव्योषचित्रकैः ।

द्वौ क्षारौ पञ्चलवणं ग्रन्थिकं पुष्करं सटी ॥

यवान्यः कुञ्जिका कुष्ठं विशाला धान्यकं वचा ।

शतपुष्पाश्चगन्धा च हेमक्षीरी सनीलिका ॥

हपुषा त्रिवृता दन्ती सताला द्विगुणोत्तरा ।

चूर्णं नाराचकं पीतं मद्यमांसाम्लकाञ्जिकैः ।

गुल्माशौग्रहणीरोगश्वासकासोदरं जयेत् ॥

Naaraachaka Choornam, prepared with Vizhaalari, Jeerakam, roots of Kaatumilagu, Kaattuthippily, Kaattuvellari, Adakkaamani, Naagadandhi along with Thribhala, Chukku, Milagu, Thippily, Koduveli kizhangu, Chavalkaaram, Thuvarchilakkaram, five types of Uppu, Pushkara moolam, Kacholam, Ayamodhakam, Kuraashaani, Kadunjeerakam, Kottam, Coriander, Sathakkuppa, Amukkuram, Swarnaksheeri, Vattapoonthaaliari, Thrikolpakkonna and Nilappana kizhangu, powdered and taken with soup, made of meat from animals which live in the jungle and sour material, is a cure for Gunmam, Piles, Grihani, Bronchial affictions, Asthma and Dropsy.

HEART DISEASES (HRIDROGAM)

पीडितहृदयो हिबुके निर्वाहनबान्धवार्थमसौख्यः ।

बाल्ये व्याधितदेहो नखरोमधुरो भवेत्सारेः ॥

Astrologically, a native, born with Saturn posited in the fourth house, will have big nails, a hirsute body, will suffer from mental agony and will lack vehicles, wealth, relatives, intelligence and comforts and will have a childhood afflicted by diseases.

हृद्रोगी बहुपुत्रः सुखान्वितो दृढविरोधरोषश्च ।

परदाराणां सुभगः कर्मसु विनिश्चितो भवति ॥

With Sun in Aquarius, the native will be prone to heart diseases, will be blessed with many male children, be easily moved to anger, be comfort-loving, will encounter enmity, will be after the wives of other persons and be professionally incapable.

Saturn in the fourth house and the Sun in Aquarius, can be propitiated by homa, japa and other austerities, already described.

Those who have harmed others, will suffer from heart diseases. As propitiation, one has to follow the “Prajapathya” vidhi and those incapable of doing so, can resort to gifting of a cow and gold, chanting “Udyannadhya” suktham, Vishnu Sahasranaamam or the chanting of the three names of Vishnu – Achyutha, Ananta, Govinda and performing the Khooshmaanda homa.

अत्युष्णगुर्वन्नकषायतिक्तीः श्रमाभिघाताध्यशनप्रसङ्गैः ।

सञ्चिन्तनैर्वेगविधारणैश्च हृदामयः पञ्चविधः प्रदिष्टः ॥

Passing on to **Actiology and treatment**, the text mentions, that Heart diseases, are caused by consumption of very hot, fatty, bitter or astringent foodstuff, exertion, concussion, overeating, worries and tension and not promptly attending to or obstructing, nature's calls.

Five types are distinguished, attributable to excess Vaatha, Kapha, Pittha, germs and Typhoid.

शोषयित्वा रसं दोषा विगुणा हृदयं गताः ।

हृदि बाधां प्रकुर्वन्ति हृद्रोगं तं प्रचक्षते ॥

Sampraapthi

Many types of heart ailments are caused by the essence, spoilt by chronically defective Vaatha, reaching the heart.

वाधहृदरोगलक्षणम्

आयम्यते मारुतजे हृदयम् तुध्यते तदा ।

निर्मथ्यते धीर्यते च स्योटटये पाटय्येपिच ॥

The symptoms of Vaatha related heart disease, are listed as a feeling of being stretched, of being pricked with needles, of being beaten by a stick or of being split or cut into bits.

तृष्णोष्णदाहभोधस्युः पैतिगेहृदयकलमः ।

धूमायनन्जमूचचिस्वेतः शोषोमुखस्यच ॥

The symptoms of Pittha related heart disease, are thirst, passion, heart burning, belching, unconsciousness, sweating and dryness of the mouth.

कपहृदरोगलक्षणम्

गौरवमकपसंस्त्रावो रुयिस्तमभोग्निमार्धवम्

माधुर्यमपि चास्यस्या वलासेनावृधेहृदि ॥

Stiffness of limbs, excess phlegm, distaste for food, a feeling of being lost or of helplessness, indigestion and sweet taste in the mouth, are symptomatic of heart diseases, related to Kapha.

वातोपसृष्टे हृदये वामयेत्स्निग्धमातुरम् ।

द्विपञ्चमूलीक्वाथेन सस्नेहलवणेन च ॥

नागरं वा पिवेदुष्णं कषायं वाग्निवर्द्धनम् ।

कासश्वासनिलहरं शूलहृद्रोगनाशनम् ॥

Passing on to **Treatment**, the text mentions that, after loosening the body and making it supple, vomiting is to be induced. **Dasamoola Kashaayam** with either oil or ghee or meat juice, along with rock salt and dried ginger powder, is a cure for cough, asthma, colic and heart ailments.

श्रीपर्णीमधुकक्षौद्रसितागुडजलैर्वमेत् ।

पित्तोपसृष्टे हृदये वमेत मधुरैः शृतम् ॥

A **concentrated Kashaayam** of Munja root and Iratti madhuram, with honey, sugar or jaggery or other sweet materials, can be administered as an emetic, in the case of persons, suffering from heart ailments.

शीताः प्रदेहाः परिवेषणानि तथा विरेको हृदि पित्तदुष्टे ।

द्राक्षासिताक्षौद्रपरुषकैश्च शुद्धेऽथ पित्तापहमन्नपानम् ॥

In the case of heart ailments related to Pittha, are prescribed, application of a paste made from cold materials, consumption of cold materials and inducing purging with similar materials. A **Kashaayam** made of raisins, sugar and root of Chitteendal, taken with honey, after vomiting and purging and food that reduces Pittha, are indicated in these cases.

अर्जुनस्य त्वचा सिद्धं क्षीरं योज्यं हृदामये ॥

Neermarudhu, boiled in milk, is good for patients suffering from heart ailments.

घृतेन दुग्धेन गुडाम्भसा वा पिवन्ति चूर्णं ककुभत्वचो ये ।

हृद्रोगजीर्णज्वररक्तपित्तं हत्वा भवेयुश्चिरजीविनस्ते ॥

Heart ailments and fever associated with indigestion and gout, respond to a powder of the bark of Neermarudhu, with milk or ghee or water, sweetened with sugar.

वचाहिङ्गुकपायाभ्यां वाते हृदि कफोत्थिते ॥

वातहृद्रोगहृच्चूर्णं पिप्पल्यादि च पाचयेत् ॥

Heart ailments related to Kapha, respond to Pippiliyaadhi powder in a **Kashaayam** of Vyambu, with Asafoetida added, as in the case of Vaatha related heart conditions.

चूर्णं पुष्करजं लिह्यान्माक्षिकेण समायुतम् ।

हृद्यूलश्वासकासघ्नं ककुभस्य च बल्कलम् ॥

Heart ailments related to Kapha and also cough and Asthma respond to a Choornam of Pushkaramoolam with honey or a Choornam of the bark of Neermarudhu.

हिङ्गुग्रगन्धाविडशुण्ठिकृष्णाकुष्ठाभयाचित्रकयावशूकम् ।

पिवेत्ससौवर्चलपुष्कराढ्यं यवाम्भसा शूलहृदामयघ्नम् ॥

A Choornam made of Asafoetida, Vyambu, dried ginger, Cheruthippili, Kottam, Kadukka, Koduveli kizhangu, Chavalkaaram, Thuvarchilakkaaram and root of Pushkara-moolam, taken with **Yavan Kashaayam**, is a cure for heart ailments accompanied with pain.

कृमिजे च पिवेन्मूत्रं विडङ्गाभयसंयुतम् ।

हृदि स्थिताः पतन्त्येवं मध्यस्थाः कृमयो नृणाम् ॥

Vizhaalari and Kadukka, powdered and taken with cow's urine is a cure for heart ailments connected with germs, the germs getting eliminated.

DYSURIA (MOOTHRAKRICHRAM)

जन्मकाले यदा यस्य स्मरे भवति भास्करिः ।

राहुदृष्टः प्रकुरुते मूत्रकृच्छ्रादिका रुजः ॥

Astrologically, the text notes, that a native born with *Saturn in the seventh house and aspected by Rahu*, will tend to suffer from Dysuria and other kidney related and urinary affectations. Saturn is to be propitiated through japa, homa and daanam, as already prescribed.

One who has quarrelled with his teacher, will suffer from Dysuria. Helpful activities should be undertaken to please the teacher. According to Vaayu Purana, “Sirapo mooth-rakrithsyal”, he who is an alcoholic, is likely to suffer from Dysuria. According to Bodhaayana, relief can be obtained by gifting a lotus made of gold.

PADMA DAANAM

सौवर्णं कारयेद्यं पलेनार्धपलेन वा ।

वित्तशाठ्यं न कुर्वीत भवेन्निष्फलमन्यथा ॥

द्रोणे तिलाढके वापि ताम्रपात्रं जलान्वितम् ।

तस्य मध्ये तु तत्पद्मं विदध्यात्कुङ्कुमान्वितम् ॥

ब्राह्मणं श्रुतिसम्पन्नं दरिद्रं चाग्निहोत्रिणम् ।

आहूय गन्धमाल्याद्यैर्विधिना चातिभक्तितः ।

ततः स्वर्णमयं पद्मं दद्यान्मन्त्रेण संयुतम् ॥

MANTRA

भगः पूषा पतङ्गोऽसौ द्वादशात्मा त्रयीतनुः ।

पद्मेनानेन दत्तेन प्रीतो भवतु भास्करः ॥ इतिदानमन्त्रः ।

कृतेनानेन मनुजो मूत्रकृच्छ्रात्प्रमुच्यते ।

मुत्रकृच्छ्रात् रस्तस्मादेतत्कुर्यात्प्रयत्नतः ॥

An eight petalled golden lotus. should be fashioned out of 1 or 1/2 phalam of gold. A copper vessel with water. should be kept on a vessel with 16 or 4 idangazhi of Gingely. The lotus should be kept in the middle. with vermilion and the whole set up. gifted by the patient. to a chaste Agnihotri brahmin, chanting the mantram. This will cure him of Dysuria.

व्यायामतीक्ष्णौषधस्वक्षमद्यप्रसङ्गनित्यद्रुतपृष्ठयानात् ।

आनूपमत्स्याध्यशनादजीर्णात्स्युर्मूत्रकृच्छ्राणि नृणां तथाष्टौ ॥

Passing on to **Aetiology and treatment**, the text mentions, that Dysuria is caused by: activities that exert, spicy food or medicines, food that is hard to digest, drinks with high alcoholic content, excessive talking, incessant riding on horses, consuming flesh of aquatic animals, overeating and indigestion.

The eight types that are recognised are those due to: Vaatha. Pittha, Kapha, Typhoid, vexation (salyam), accumulated waste, semen and renal calculi.

पृथङ्मला वै कुपिता निदानैः सर्वेऽथवा कोपमुपेत्य वस्तौ ।

मूत्रस्य मार्गं परिपीडयन्ति यदा तदा मूत्रयतीह कृच्छ्रात् ॥

Vitiated humours, individually or together, enter the rectal region causing painful urination, culminating in Dysuria.

अश्मरीशान्तिविधयो य उक्ताः प्रसमीक्ष्य तान् ।

यथा योगं प्रयुज्जीत स्नेहादिमपि च क्रमम् ॥

Dealing with **Treatment**, the text notes. that, discriminatingly and gradually applied, the treatment for renal calculi, is effective, in curing Dysuria too. Consumption of oil and oily materials helps.

अभ्यञ्जनस्नेहनिरुहवस्तिस्वेदोपनाहोत्तरवस्तिसेकान् ।

स्थिरादिभिर्वातहरैश्च सिद्धान्दद्याद्रसांश्चानिलमूत्रकृच्छ्रे ॥

Dysuria due to Vaatha is cured by massage with oil and different types of treatment like enema with oil, sweating and poultice followed by vasthi. A soup of Moovila and similar materials. will help in the cure.

अमृता नागरं धात्री वाजिगन्धा त्रिकण्टकम् ।

प्रपिवेद्वातरोगार्तः शूलवान्मूत्रकृच्छ्रनुत् ॥

Amrithadi kashaayam, made with Amrith, Chukku, Gooseberry, Amukkuram and Nerinjil kizhangu, is a cure for Dysuria caused by Vaatha.

सेकावगाहाः शिशिराः प्रदेहाः श्रेष्ठो विधिर्वस्तिपयोविरेकः ।

दाक्षाविदारीक्षुरसैर्घृतैश्च कृच्छ्रेषु पित्तप्रभवेषु कार्यः ॥

For Dysuria linked with Pittha, are prescribed, bathing, dunking the head under water, bathing by pouring abundant water on the body, smearing the body with a paste of cool materials like Sandalwood, consumption of milk, enema, purging and a ghee containing Munthiringa pazham, kizhangu of **Palmuthanga** and sugar cane juice.

कुशः काशः शरो दर्भो रजश्चेति तृणोद्भवम् ।

पित्तकृच्छ्रहरं पञ्चमूलं वस्तिविशोधनम् ।

एतत्सिद्धं पयः पीतं मेद्वगं हन्ति शोणितम् ॥

The roots of Kusha, Aattudharba, Aamadharba and Sugarcane – Thrinapancha moola – will cure Dysuria associated with excess Pittha and will induce good motion. Thrina-panchamoola, boiled in milk and concentrated, will cure bloody urine.

हरीतकीगोक्षुरराजवूक्षपाषाणभिद्धन्वयवासकानाम् ।

क्वाथं पिवेन्मक्षिकसम्प्रयुक्तं कृच्छ्रे सदाहे सरुजे विबन्धे ॥

Hareethakyaadi kashaayam, made with Kadukka, Nerinjil, bark of Konna, Kallurvanji and root of Kodithoova, taken with honey, will cure urination with pain, bleeding and heat.

मूत्रेण सुरया वापि कदलीस्वरसेन वा ।

कफकृच्छ्रविनाशाय सूक्ष्मं पिष्ट्वा त्रुटिं पिवेत् ॥

Cardamom, powdered well and mixed with cow's urine or milk or the juice from Plantain tuber or juice got by crushing the tender growing tip of Plantain, will help cure, Dysuria associated with Kapha.

तत्रेण युक्तं शितिमारकस्य बीजं पिवेकृच्छ्रविनाशहेतौ ।

पिवेत्तथा तण्डुलधावनेन प्रवालचूर्णं कफमूत्रकृच्छ्री ॥

All types of Dysuria, respond to consumption of Panachchi seeds in buttermilk. Coral powder mixed with the supernatant liquid above boiled rice or washed rice (kaadi) will help abate, Dysuria associated with Kapha.

गुडेन मिश्रितं क्षीरं कटुष्णं कामतः पिवेत् ।

मूत्रकृच्छ्रेषु सर्वेषु शर्करारोगनुत्तथा ॥

Moderately hot, boiled milk, along with jaggery, as needed, will cure all types of Dysuria and renal calculi.

यवक्षारसमायुक्तं पिवेत्तक्रं च कामतः ।

मूत्रकुच्छ्रविनाशाय त्वयवाश्मरिनाशनम् ॥

Dysuria and renal calculi will be cured when a mixture of Chavalkaaram in buttermilk is taken plentifully.

उत्तथापि घातजे कुर्यात्सद्यो व्रणचिकित्सितम् ।

लेह्यं शुक्रविबन्धोत्थे शिलजतु समाक्षिकम् ॥

Treatment as in “Sandhyavrana chikithsitham” (treatment of wounded joints) will help in the treatment and cure of renal calculi caused by a traumatic wound.

For semen and blood related calculi, powdered Kanmadam in honey, is recommended.

एलाशमभेदकशिलाजतुपिप्पलीनां चूर्णानि तण्डुलजलैर्लुठितानि पीत्वा ।

यद्वा गुडेन सहितान्यवलिह्य सद्य आसन्नमृत्युरपि जीवति मूत्रकृच्छ्री ॥

Equal quantities of powdered cardamom, root of Kallurvanji, Kanmadam and cheru Thippily taken with kaadi or jaggery is reputed to cure patients of Dysuria, even in a terminal condition.

सितातुल्यो यवक्षारः सर्वकृच्छ्रविनाशनः ।

निदिग्धिकारसो वाथ सक्षौद्रः कृच्छ्रनाशनः ॥

All types of Dysuria respond to a kashaayam, made of equal quantities of sugar, Chaval- kaaram and root of cheru Vazhidina.

शतावरीकाशकुशश्चदंष्ट्राविदारिकेक्ष्वामलकेन सिद्धम् ।

घृतं च कृच्छ्राणि निहन्ति सद्यः पीतं कुलत्थप्रभवैस्तु यूषैः ॥

A kashaayam made of Sathaavari kizhangu, root of Darbha, root of AattuDarbha, kizhangu of Paalmudakku and sugar cane taken with kalkam or Horsegram kashaayam, will to cure all types of Dysuria.

गुडेन मिश्रितं क्षीरं कदुष्णं कामतः पिवेत् ।

मूत्रकृच्छ्रेषु सर्वेषु शर्करारोगनुत्तथा ॥

Moderately hot, boiled milk, along with jaggery, as needed will cure all types of Dysuria and renal calculi.

यवक्षारसमायुक्तं पिवेत्तक्रं च कामतः ।

मूत्रकृच्छ्रविनाशाय त्वयवाश्मरिनाशनम् ॥

Dysuria and renal calculi will be cured when a mixture of Chavalkaaram in buttermilk is taken plentifully.

उत्तथापि घातजे कुर्यात्सद्यो व्रणचिकित्सितम् ।

लेह्यं शुक्रविबन्धोत्थे शिलजतु समाक्षिकम् ॥

Treatment as in “Sandhyavrana chikithsitham” (treatment of wounded joints) will help in the treatment and cure of renal calculi caused by a traumatic wound.

For semen and blood related calculi, powdered Kanmadam in honey, is recommended.

एलाशमभेदकशिलाजतुपिप्पलीनां चूर्णानि तण्डुलजलैर्लुठितानि पीत्वा ।

यद्वा गुडेन सहितान्यवलिह्य सद्य आसन्नमृत्युरपि जीवति मूत्रकृच्छ्री ॥

Equal quantities of powdered cardamom, root of Kallurvanji, Kanmadam and cheru Thippily taken with kaadi or jaggery is reputed to cure patients of Dysuria, even in a terminal condition.

सितातुल्यो यवक्षारः सर्वकृच्छ्रविनाशनः ।

निदिग्धिकारसो वाथ सक्षौद्रः कृच्छ्रनाशनः ॥

All types of Dysuria respond to a kashaayam, made of equal quantities of sugar, Chaval- kaaram and root of cheru Vazhidina.

शतावरीकाशकुशश्चदंष्ट्राविदारिकेश्वामलकेन सिद्धम् ।

घृतं च कृच्छ्राणि निहन्ति सद्यः पीतं कुलत्थप्रभवैस्तु यूषैः ॥

A kashaayam made of Sathaavari kizhangu, root of Darbha, root of AattuDarbha, kizhangu of Paalmudakku and sugar cane taken with kalkam or Horsegram kashaayam, will cure all types of Dysuria.

URINARY DISEASES (MOOTHRAGHAATHA ADHIKAARAM)

जायन्ते कुपितैर्दोषैर्मूत्राघातास्त्रयोदशः ।

प्रायो मूत्रविघातघ्नैर्व्रातकुण्डलिकादयः ॥

Suppressing or obstructing the flow of semen, faeces or urine causes vitiated vaatha, resulting in thirteen types of conditions of suppressed or obstructed urine, to arise from the vaatha kundalin.

रौक्ष्याद्वेगविघाताद्वा वायुर्वस्तौ सवेदनः ।

मूत्रमाविश्य चरति विगुणकुण्डलीकृतः ॥

मूत्रमल्पाल्पमथवा सरुजं सम्प्रवर्तते ।

व्रातकुण्डलिकां तां तु व्याधिं विद्यात्सुदारुणाम् ॥

Consumption of spicy food leads to obstruction of urine and faeces and the vitiated vaayu, twisted like a snake, obstructs the flow of urine causing pain, which moves around in the lower abdominal region including the bladder.

पटोला यावशूकाश्च पारिभद्रा तिला अपि ।

क्षारोदकेन मदिरां त्वगेलोषणसंयुताम् ।

पिवेद्गुडोदकं सम्यग्लिह्याच्चैतान्पृथक्पृथक् ॥

त्रिफलाकल्कसंयुक्तं लवणं वापि यः पिवेत् ।

निदिग्धिकायाः स्वरसं पिवेद्वा तण्डुलाम्बुना ।

जले कुङ्कुमकल्कं च सक्षौद्रं भक्षितं निशि ।

सतैलं पाटलाभस्म क्षाराद्वापि परिश्रितम् ॥

धान्याम्लयुक्तं पीत्वैव मूत्राघाताद्विमुच्यते ।

रसं दुरालभायाश्च कषायं वासकस्य च ॥

Conditions arising from suppressed or obstructed urine are cured by Snakegourd, Chavalkaaram. Devathaaram and gingely individually taken with brine or alkaline beverages, or powdered cloves. cardamom and Thippily taken with alcohol or any of these medicines taken with water with jaggery mixed in it or Triphala and rock salt powdered together, or juice from crushed cheru Vazhidina, or Kumkumam ground in pure water, or honey with the food taken at night. or incinerated powder of the root of Paadira or Chavalkaaram taken with fermented beverages made from grains, or **Kodithoova Kashaayam** or **Aadalodakam Kashaayam**.

त्रिकण्टकैरण्डशतावरीणां रसं पयो वा तृणपञ्चमूलैः ।

गुडप्रगाढं सघृतं पयो वा रोगेषु कृच्छ्रादिषु शस्तमेतत् ॥

A concentrated **kashaayam** of Nerinjil, root of white Aamanakka and Sathaavari kizhangu, taken with milk and Thripanjamoolam with milk, jaggery and ghee, are beneficial in cases of Dysuria.

चित्रकं सारिवा चैव बला कालानुसारिवा ।

द्राक्षाविशालापिप्पल्यस्तथा च त्रिफला भवेत् ॥

तथैव मधुकं दद्यात्पुष्टान्यामलकानि च ।

घृताढकं पचेदेतैः कल्कैरक्षसमन्वितैः ॥

क्षीरद्रोणे जलद्रोणे तत्सिद्धमवतारयेत् ।

शीतं परिश्रितं चैव शर्कराप्रस्थसंयुतम् ॥

तुगाक्षीर्याश्च तत्सर्वं मतिमान्परिमिश्रयेत् ।

ततो मितं पिवेत्काले यथादोषं यथाबलम् ॥

वातरेताः पित्तरेताः श्लेष्मरेताश्च यो भवेत् ।

रक्तरता ग्रन्थिरेताः पिवेदच्छिन्नरोगताम् ॥

सञ्जीवनं तु वृष्यं च सर्पिरेतन्महागुणम् ।

प्रजाहितं च धन्यं च सर्वरोगहरं शिवम् ॥

सर्पिरेतत्प्रयुञ्जाना स्त्री गर्भं लभतेऽचिरात् ॥

असृग्दोषाश्च ये चापि योनिदोषश्च सन्तताः ।

मूत्रदोषेषु सर्वेषु कुर्यादेतच्चिकित्सितम् ॥

Three kazhanju each of Koduveli kizhangu, Naruneendi kizhangu, roots of Kurunthotti and kaattu Vellari, fenugreek, Munthiringa pazham, Thippily, Irattimathuram and Thripala. ground and mixed with sixteen idangazhi of water, four idangazhi of boiled, cooled and strained ghee, along with one idangazhi of sugar, mixed well with Koova Neera, taken in a measure, keeping in view the extent of vitiation and the withstanding capacity of the patient, is prescribed as a cure for all genital and urinary problems. This auspicious ghee will bestow longevity and vitality, produce children and lead to women conceiving without any loss of time (ASRUG DOSHAS).

RENAL CALCULI (ASHMIRIROGAM)

शूरं प्रमेहपीडितमश्मर्योपहतमानसं शान्तम् ।

जनयति रविणा दृष्टो जीवगृहे चन्द्रजः पुरुषम् ॥

Astrologically, a native born with *Mercury in a ubhaya rasi (jeeva rasi) with a conjoined Sun*, will turn out to be, calm and courageous, a diabetic, will be an individual with a heart and be troubled by renal calculi. Mercury can be propitiated by ritual baths, japa and homa, as already prescribed.

Passing on to the **Karma vibhagam**, the text states, that one who has carnal relations with women other than one's wife, is likely to suffer from renal calculi. Observance of three cycles of Krisschra or Chaandraayana vritham and gifting of gold, have been prescribed as propitiation. Gifting of gold is reputed to cure, all kinds of diseases according to Brahmaanda Puraanam (scripture).

वातपित्तकफैस्त्रिचतुर्थी शुक्रजाश्मरी ।

प्रायः श्लेष्माशयाः सर्वा अश्मर्यः स्युर्यमोपमाः ॥

Passing on to the **Aetiology and treatment**., the text points out that four types of calculi, ascribable to Vaatha, Pittha, Kapha and semen are recognized. Calculi generally result from lack of proper control (yamathulyam) and are related to Kapha.

विशोधये वस्तिगतं सशुक्रं मूत्रं सपित्तं पवनं कफं च ।

यदा तदाश्मर्युपजायतेऽत्र क्रमेण पित्तेष्विवरोचना गोः ॥

Vayu dries up the urine collected in the lower abdominal region, along with semen and Kapha, gradually resulting in calculi. The process is similar to the formation of Gorochana from the bile in a cow.

नैकदोषाश्रयाः सर्वाः अथास्याः पूर्वलक्षणम् ।

वस्त्याध्मानं तदासन्नदेशेषु परितोऽतिरुक् ॥

मूत्रे वस्तिसगन्धित्वं मूत्रकृच्छ्रं ज्वरोऽरुचिः ॥

Dealing with the primary indications of calculi, the text notes that, all calculi are not ascribable to one humour alone. The primary indications are swelling in the upper portion of the lower abdomen, with pain around the area, strained urination, lack of taste, fever and urine smelling of goat's urine.

सामान्यलिङ्गं रुग्णाभिसेवनीवस्तिमूर्द्धसु ।

विशीर्णधारं मूत्रं स्यात्तथा मार्गनिरोधने ।

तद्व्यपायात्सुखं मेहेदच्छं गोमेदकोपमम् ॥

The common symptoms of calculi are pain in and below the navel region and along the **Seevani nerve or vein**. Calculi obstruct the flow of urine, which comes out in spurts. When there is no such obstruction, the flow is even and without discomfort. The colour is of Gomethakam .

वरुणस्य त्वचं श्रेष्ठां शुण्ठीगोक्षुरसंयुताम् ।

यवक्षारं गुडं दत्त्वा क्वाथयित्वा पिबेद्धिताम् ॥

अश्मरीं वातजां हन्ति चिरकालानुबन्धिनीम् ॥

Varanaadi kashaayam, made of the bark of Neermaadhulam, rind of Triphala, dried ginger and Nerinjil with jaggery and Chavalkaaram, is reputed to be a cure for chronic cases of calculi, associated with Vaatha.

वीरतर्वादिकं क्वाथं तृणपञ्चसमन्वितम् ।

भिनन्ति पित्तसम्भूतामश्मरीं क्षिप्रमेव तु ॥

Medicines falling in the group “virathanaadi” (which can be identified from the scriptures and which are not detailed here for want of space) combined with Thrinapanchamoolam will cure calculi associated with Pitta

वरुणत्वक्छिलाभेदः शुण्ठीगोक्षुरकैः कृतः ।

कषायः क्षीरसंयुक्तः शर्करां च भिनत्यपि ॥

A **kashaayam** made of the bark of Neermarudham, root of kaattu Vellari, dried ginger and Nerinjil, with milk, will cure sugar in the urine.

वरुणत्वक्कषायं च पीतं तु गुडसंयुतम् ।

अश्मरीं घातयत्याशु वस्तिशूलविनाशनम् ॥

A **kashaaayam** made of the bark of Neermaadhulam with a modicum of sugar, will cure calculi with pain in the lower abdomen.

एलोपकुल्यामधुकाशमभेदकौन्तीश्वदंष्ट्रावृषकोरुबकैः ।

श्रितं पिवेदश्मजरुक्प्रगाढं सशर्करं साश्मरिमूत्रकृच्छ्रे ॥

Elopakulyaadi kashaayam, made of cardamom, Thippili, Irattimadhuram, root of Kallurvanji, Arenukam, roots of Naikurna, Aadalodakam and white Aamanakku, taken with Kanmadam and sugar will cure Calculi and Dysuria.

कुलत्थसिन्धूत्थविडङ्गसारं सशर्करं सातलियावशूकम् ।

बीजानि कूष्माण्डकगोक्षुराभ्यां घृतं पचेत्तद्वरुणस्य तोये ।

दुस्साध्यसर्वाश्मरिमूत्रकृच्छ्रमूत्राभिघातं च समुत्रबन्धम् ।

एतानि सर्वाणि निहन्ति शीघ्रं प्ररुढवृक्षानिव वज्रपातः ॥

Kulaththaadi gritham, made of equal quantities of horsegram, rock salt, stalk of Vizhaalari, sugar, Gooseberry, Chavalkaaram, seeds of ash gourd, and Nerinjil along with a **kashaayam** of the root of Neermaadhulam, ground and mixed with ghee, will quickly cure even stubborn cases of calculi.

DIABETES (PRAMEHAM)

शूरं प्रमेहपीडितमश्मर्योपहतमानसं शान्तम् ।

जनयति रविणा दृष्टो जीवगृहे चन्द्रजं पुरुषम् ॥

Astrologically, a native born with Mercury with Sun's aspect, posited in the houses of Jupiter (Dhanu and Meena), will turn out to be courageous, have a calm mind and be a diabetic. Propitiation of Mercury is to be done by undertaking the rites prescribed earlier.

Passing on to the **Karma vibaagam**, the text mentions that, one who has carnal relations with a young virgin, is likely to suffer from Diabetes associated with Vaatam. Three rounds of Chaandraayana Vritham and gifting of self image (prathi roopam) are prescribed as propitiatory measures.

मातृगामी स्वसृगामी मधुमेही भवेन्नरः ।

भ्रातृभार्याभिगामी च जलमेही नराधिप ॥

यो गच्छेद्भगिनीं नित्यमिक्षुमेहीति निश्चितम् ॥

One who has carnal relations with his mother or sister, will develop into a diabetic, one who has such relations with his brother's wife will develop **Jalamcham** and one who has such relations with a pregnant woman, will develop **Ikshumeham**.

Propitiation for such atrocious and abominable acts, can only be through rites and rituals of a very intense kind. One who cannot undertake such acts of repentance can observe three cycles of Krishschra vritham and feast forty brahmins daily and chant Purusha

Suktham, Sahasranaamam and Gayathri, perform homam with ghee and other essentials, to the chant of Rudra suktham 108 times.

One, who has carnal relations with a chandaala woman, will suffer from all types of Meharoga, be helpless with unquenchable thirst and insatiable hunger. Chanting of the mantra “idamaapaha pravahatho uththamam varuna” and homa, will help in such cases.

According to the Vayu Purana prescription, “Brahmana swarna hareecha Pramehi jaayathe dhruvam” – one who has stolen from a Brahmin, his possessions, is likely to develop all types of Prameham. Gifting of an image of a cow, fashioned in gold, as recommended by Vriddha Gowthaman, is prescribed as propitiation.

धेनुं स्वर्णमयीं कुर्यात्पूर्वेण विधिना ततः ।
 स्वर्णशृङ्गीं च रत्नाढ्यां तथा रौप्यखुरान्विताम् ॥
 तथैव तर्णकं कुर्यादष्टभागेन पूर्ववत् ।
 ब्राह्मणं श्रुतिसम्पन्नं वैष्णवं च कुटुम्बिनम् ॥
 आचारवन्तं धर्मिष्ठं द्विजशुश्रूषणे रतम् ।
 गृहमाहूय विधिवत्पूर्ववत्पूजयेत्तु तम् ॥
 होमान्ते तां प्रदद्यात्तु मन्त्रेणानेन मेहवान् ॥
 चक्रं सुदर्शनं यस्य राजतेऽब्जं तथैव च ।
 प्रमेहं हर मे क्षिप्रं विष्णो गरुडवाहन ॥
 दानं प्रमेहरोगघ्नमेतत्कार्यं मनीषिभिः ।
 कृतेनानेन शाम्यन्ति प्रमेहा दारुणा अपि ॥

The rules for gifting of a golden image of a cow, are as follows: The image should be made of 1/2 or 1 phalam of gold and gifted by the patient, to a chaste, benevolent, brahmin from a good family. Even serious cases of Diabetes are reputed to abate, through this act of propitiation.

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्योदकानूपरसाः पयांसि ।
 नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम् ॥

Dealing with the **Actiology and treatment**, the text notes, that prolonged periods of enjoyment, comfortable sleep over long periods of time, curd, water from a village, soup made of aquatic animals, milk,

fish, grain, fresh alcohol and sugar, are all productive of Kapha and can lead to Diabetes.

मेदश्च मांसं च शरीरजं च क्लेदं कफो वस्तिगतः प्रदूष्य ।
करोति मेहन्समुदीर्णमुष्णैस्तानेव पित्तं परिदूष्य चापि ।
क्षीणेषु दोषेषु विकृत्यधातून्सून्दुष्यमेहान् कुरुतेऽनिलश्च ॥

Kapha vitiates, fat, flesh and secretions like sweat and phlegm and reaching the lower abdomen, becomes a cause of Diabetes.

साध्याः कफोत्था दश पित्तजाः षट् याप्या न साध्याः पवनाच्चतुष्काः ।
समक्रियत्त्वाद्विषमक्रियत्त्वान्महाक्रियत्त्वाच्च यथाक्रम ते ॥

Passing on to the types and curable and incurable conditions, the text notes, that there are ten types of Diabates associated with Kapha, which are curable, six types associated with Pittha, which are VYAAPYAM and four types associated with Vaatha, that are beyond cure, as these arise, after all the elements have been damaged.

कफः सपित्तः पवनश्च दोषा मेदश्च शुक्राम्बुवसालसीकाः ।
मज्जारसौजः पिशितं च दूष्यं प्रमेहिनां विंशतिरेव मेहाः ॥

The text proceeds to give a synopsis of the effects of different types of humours and tissues. Reference here to humour is is to Kapha, Pittha and Vaatha and the tissues refer to fat, blood, semen, water, bone marrow etc.

दन्तादीनां मलाढ्यत्वं प्राग्रूपं पाणिपादयोः ।
दाहश्चिक्कणता देहे तृट्श्वासश्च प्रजायते ॥

Accumulation of excess dirt in teeth, eyes and ears, heat and vitiated Kapha and fat in the feet and palms, thirst and sweet taste in the mouth, are listed, as the **early indications of Diabetes**

सामान्यलक्षणं चैषां प्रभृताविलमूत्रता ।
दोषदूष्ये विशेषेण तत्संयोगविशेषतः ।
मूत्रवर्णादिभेदेन मेदो मेहेषु कल्पयेत् ॥

Excessive and turbid urine, are common symptoms of Diabetes. Vitiated humours and essences may not be apparent in the initial

stages. Based on their combination and the colour, smell and density of urine, different types of Diabetes have been identified.

शराविका कच्छपिका जालिनी विनतालजी ।
 मसूरिका सर्षपिका पुत्रिणी च विदारिका ।।
 विद्रधिश्चेति पिटिकाः प्रमेहापेक्षया दश ।
 सन्धिर्मर्मसु जायन्ते मांसलेषु च धामसु ।।

Diabetic carbuncles develop, if Diabetes is left untreated. Ten types of carbuncles, as listed below, develop on the buttocks and other fleshy parts of the body. The ten types are: Saravika, Kachapika, Jaalini Vinatha, Alaji, Masoorika, Sarshapika, Puthirini, Vidaarika and Vidradhi.

श्यामाककोद्रवोदालगोधूमाश्चणकास्तथा ।
 आढक्यश्च कुलुत्थाश्च पुराणा मेहिनां हिताः ।।

Dealing with treatment, the text lists, old Chaama, Koovaraga, Naruvari, Wheat, Chennayari. Thuvara payaru and Horsegram, as beneficial for Diabetics.

मेहिनां तिक्तशाकानि जाङ्गला हरिणाण्डजाः ।
 यवान्नविकृतिर्मुद्गाः शस्यन्ते शालिषष्टिकाः ।।

Bitter tasting vegetables, flesh of animals inhabiting jungles, flesh of deer and birds, cooked Yavam, Greengram, Navara and Chennella are also among the things, that help cure Diabetes.

त्रिफलादारुदार्यब्दक्वाथः क्षौद्रेण मेहहा ।।

A kashaayam made of Triphala, Devathaaram, bark of Maramanjali and Muthanga kizhangu, taken with honey, will cure Diabetes.

कुटजासनदार्यब्दफलत्रयमयोऽथवा
 गुडूच्याः स्वरसः पेयो मधुना सर्वमेहजित् ।।

All Mehas will be cured with a mixture of Kudagupaalayari, Venga kaadal (heart wood), bark of Maramanjali, Muthanga kizhangu and Triphala or juice extracted from crushed Chittamridhi, taken with honey.

निशाकल्कयुतो धात्रीरसो वा माशिकान्वितः ।

मधुना त्रिफलाचूर्णमथवाश्मजतूदभवम् ॥

Juice of crushed Gooseberry, with powdered Varattumanjal or Triphala powder OR rock fluid, taken with honey, is a cure for Diabetes.

कण्टकटेरीत्रिफलाचित्रकैश्च समैः कृतः ।

क्वाथाः क्षौद्रेण पातव्यः प्रमेहानां विनाशनः ॥

Kadangataadi Kashaayam made of equal quantities of Koduveli kizhangu, Triphala and root of vella Aamanakka, taken with honey, is a cure for Diabetes.

फलत्रिकं दारुनिशा विशालां मुस्तां च निःक्वाथ्य निशांशकल्कम् ।

पिबेत्कपायं मधुसम्प्रयुक्तं सर्वप्रमेहेषु समुत्थितेषु ॥

Phalatrikaadi kashaayam made of Triphala, Devathaaram, Varattumanjal, root of kaattu Vellari and Muthanga kizhangu, taken with cheruthen, is a cure for all types of Meham.

न्यग्रोधोदुम्बराश्चत्थस्योनाकारग्वघासनम् ।

आम्रं कपित्थं जम्बूं च प्रियालं ककुभं धवम् ॥

मधूकं मधुकं रोध्नं वरुणं पारिभद्रकम् ।

पटोलं मेषशृङ्गी च दन्ती चित्रकमाढके ॥

करञ्जं त्रिफलाशक्रभल्लातकफलानि च ।

एतानि समभागानि श्लक्ष्णचूर्णानि कारयेत् ॥

न्यग्रोद्याद्यमिदं चूर्णं मधुना सह लेहयेत् ।

फलत्रयं चानुपिबेत्तेन मूत्रं विशुध्यति ॥

एतेन विंशतिर्मेहा मूत्रकृच्छ्राणि यानि च ।

प्रशमं यान्ति योगेन पिटका च न जायते ॥

Equal quantities of barks of Peraala, Fig, Konna with root of Payyazhaanda, Venga kaadal, bark of Varikka maavu, fruit of Vilarnaathulam, bark of Neernarudham bark of Chematha, Iratti mathuram, Ilippa kaadal, barks of Paachchotti, Maadhulam, Murukku, Padavalam, roots of Aattukottapaala, Naagadandhi, Koduveli kizhangu, Thuvarapayaru, Kudagupaalayari and Cherkuru powdered well and taken with honey, followed by Triphala kashaayam will result in clear urine and cure Dysuria and all twenty types of Diabates and prevent linear carbuncles.

मासि शुक्ले शुचो वापि शिलाः सूर्याशुतापिताः ।

जतुप्रकाशं स्वरसं शिलाभ्यः प्रस्रवेदिति ॥

शिलाजत्विति विख्यातं महाव्याधिविनाशनम् ।

तत्र यत्तूष्णगमलं स्निग्धं निशर्करं च यत् ॥

गोमूत्रगन्धि नीलं च तत्प्रधानं प्रचक्षते ॥

Commenting on the utility of **rock fluid in Diabates**, the text points out, that a lac coloured fluid oozes from rocks, that gets heated by the rays of the sun, in the months with clear skies or in the clear days in the month of Mithuna (mid June to mid July). This fluid, **Shilaaajathu** or **Kanmadam**, is a panacea for all chronic diseases. Of the many varieties, the black, shining variety, smelling of cow's urine. is the most potent and widely accepted cure, for Diabetes.

शालसारादिक्वाथेन तद्धि पेयं यथावलम् ॥

जाङ्गलेन रसेनात्रं तस्मिज्जिर्णं तु भोजनम् ।

मासमेकं प्रयोक्तव्यमश्मजं तु रसायनम् ॥

विनाश्य मधुमेहाख्यमन्तकं रोगसङ्करम् ।

कान्तिवर्णबलोपेतं शतं जीवत्यनामयः ।

दधिमत्स्यकुलुत्थांश्च कपोतांश्च विवर्जयेत् ॥

श्री कण्ठकादिधृतम्

त्रिकण्ठकाश्मन्तकसोमवलकैर्भल्लातकैः सातिविषैः सलोघ्रैः

वचापटोलार्जु ननिम्बमुस्तैर्हरिद्रया पञ्चकदीपकैश्च ॥

मज्जिष्ठपाठागरुचन्दनैश्च व्यस्तैः समस्तैः कफवातजेषु ।

मेहेषु तैलं विपकेद्घृतं तु द्वन्द्वे षु मिश्रं त्रिषु लक्षणेषु ॥

A **kashaayam** made of the bark of Mural tree and sandalwood and rock fluid, adjusted to the patient's strength, should be administered. After allowing for the digestion of the medicine, food including a soup made of the flesh of animals which inhabit the jungles, should be consumed. Near fatal cases of Diabetes, resulting from a combination of diseases, will be cured in a month, with this treatment. The patient will get back his strength, body colour and lustre and live for a hundred years, enjoying good health. Curd, fish, horsegram and the flesh of pigeons, are proscribed during this treatment.

ADIPOSIITY (MEDHOROOGAM)

अलसं सुखिनं स्थूलं पतितं मिष्टाशनं भृगोस्तनयः

शयनोपचारकुशलं द्वादशगः स्त्रीजितं जनयेत् ॥

Astrologically, a native born with **Venus in the twelfth house**, is likely to be lazy, comfort-loving, corpulent, fond of comfortable sleep, experienced in attracting the opposite sex and be underprivileged. Homa and japa addressed to Venus, as earlier prescribed, can alleviate the illnesses caused by the ill placed planet.

दधिचौर्येण पुरुषो जायते मेदसा युतः ।

दधिधेनुः प्रदातव्यः तेन विप्राय शुद्धये ॥

One who has stolen curd will be prone to corpulence and gifting of a cow to a brahmin and observance of the Krischra vritham, are prescribed as acts of propitiation.

अव्यायामदिवास्वप्नश्लेष्मलाहारसेविनः

मधुरान्नरसप्रायस्सनेहान्मेदो विवर्धते ॥

Passing on to the **Aetiology and treatment**, the text notes that food that increases Kapha, and sugary and oily substances, produce adiposity.

मेदोमांसातिवृद्धित्वात्स्थूलस्फिगुदरस्तनः

अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ॥

Increased flesh and fat in the thighs, abdomen and breasts, tending to make the body flabby, are symptoms of adiposity. Such a person will exhibit, reduced enthusiasm and smartness and will be referred to as adipose.

पुराणाः शालयो मुद्गाः कुलत्योदालकोद्रवाः ।

लेखना वस्तयश्चैव सेव्या मेदस्विना सदा ॥

Passing on to treatment, the text prescribes old Rakthasaali, cherupayaru, horsegram, Naruvari, Koovaragu and other substances, that go to reduce Kapha and vasthi, all of which should be built into the daily routine of the affected person.

अमचिन्ताव्यवायाध्वक्षौद्रवारिरणप्रियः ।

हस्त्यश्वगश्चातिस्थौल्याद्यवश्यामाकभोजनः ॥

प्रातर्मधुयुतं वारि सेवितं स्थौल्यनाशनम् ॥

Adiposity is cured with exerting work, worry, indulgence in sex, honey, cold water, fondness for fights and battles, riding on elephants and horses, food made of Chaama and Cheruthen, with cold water in the morning.

सचव्यजीरकव्योषहिङ्गुसौवर्चलानलाः

मस्तुना सक्तवः पीता मेदोघ्ना वस्तिदीपनाः ॥

Root of Kaattumilagu, Cummin seed, dried Ginger, Thippali, Asafortida, Thuvarchilak-kaaram and Koduveli kizhangu, made into a chooranam, including the bran from puffed rice, taken with whey water, will help reduce adiposity and increase digestive power.

क्षारं वा तालपत्रस्य हिङ्गुयुक्तं पिबेन्नरः ।

मेदोवृद्धिविनाशाय भक्तं मण्डसमन्वितम् ॥

Ash from incinerated Karumpana fronds, Asafoetida, clear gruel water, whey water and food along with clear gruel water, will help reduce adiposity.

पत्राम्बुलोहाभयचन्दनानां शरीरदौर्गन्ध्यहरः प्रदेहः ॥

Pachila, Iruveli, Kachoram, Kadukka and Chandanam, ground into a paste and applied to the body, will act as a **deodorant** and the odour of vitiated fat will be counteracted.

वासादलरसोपेतः शङ्खचूर्णेन संयुतः ।

बिल्वपत्ररसो वापि गात्रदौर्गन्ध्यनाशनः ॥

Leaves of Aadalodakam, juice extracted from crushed Koovalam leaves and ash from incinerated conch shell, constitute a **deodorant** for application to the body.

हरीतकी लोध्मरिष्टपत्रं चूतत्वचा दाडिमवल्कलं च ।

एषोऽङ्गरागः कथितोऽङ्गनानां जम्बूकषायश्च नराधिपानाम् ॥

Equal quantities of the rind of Kadukka, bark of Neem and bark of Varika Maavu, powdeed and made into a chooranam applied to the body, along with a kashaayam made of the bark of Gnaaval, is the procedure known as “**Anga Raagam**”.

व्योषाग्निमुस्तत्रिफट लाविड्डमं गुग्गुलुः समम् ।

खादेत्सर्वाञ्जयेद्व्याधीन्मेदश्लेष्मामवातजान् ॥

A choornam made of equal quantities of dried Ginger, black Pepper, Thippily, Vizhaalari and Gulgulu, is reputed to cure all diseases, arising from **excess fat and Kapha and Rheumatism**.

STOMACH AILMENTS (UDHARA ROGAM)

सिंहस्थो द्विजनाथः करोति जातं रदनजठररोगार्तम् ।
स्त्रीद्वेषिणं च पुरुषं तथा पिपासाक्षुधाविष्टम् ।।

Astrologically a native born with **Moon in the sign Leo**, will be prone to dental and stomach ailments, will suffer from excessive thirst and hunger, and will be a misogynist.

स्थूलास्थिस्फीतरोमा पृथुवदनगलो ह्रस्वपिङ्गाक्षियुग्मः ।
स्त्रीद्वेषी क्षुत्पिपासाजठरगदरुजा पीडितो मांसभुक् च ।।
पाण्डुस्तीक्ष्णोऽल्पपुत्रो विपिननगरुचिर्मातृवश्यः सुवक्ता ।
विक्रान्तोऽकार्यकोपः शशिभृतिरविभे गर्भगम्भीरदृष्टिः ।।

Such a person will have well formed bones, a swarthy face, a thick neck, a hirsute body, round and reddish eyes with a serpent's stare, will be a misogynist, will suffer from excessive thirst and hunger, be troubled by stomach ailments and acute colic, be fond of nonvegetarian food, have an anaemic body, will be harsh, will be blessed with few male children and be fond of wandering around forests and hills, be happy following mother's dictates, loquacious, hot tempered and corpulent.

प्रचुरामित्रस्तीक्ष्णो मृदुकायाग्निर्मदालसश्चन्द्रे ।
षष्ठे चोदररोगैः प्रपीडितः पुमान्भवति ।।

A native with **Moon posited in the sixth house**, will have many enemies, be aggressive, soft bodied, tired from over-activity, will have low digestive power and suffer from stomach ailments.

गण्डोदराक्षिरोगाः स्युः पाशबन्धनकं भवेत् ।

उन्मादश्च भवेत्क्लेशो यदा शुक्रगतो रविः ॥

Ailments of the throat, stomach and eyes, being tied up with ropes, insanity, suffering and sorrow, are likely during Sun's sub-period of the maha dasa of Sukra, as also during the sub-sub-period of a weak Moon. The ill effects of such a Moon can be mitigated by the earlier prescribed japa and homa, pleasing to the Moon.

One who creates confusion by proclaiming the unique greatness of one among, Siva, Vishnu and Brahma, is likely to suffer from stomach ailments. Observance of Krischraadi Krischra vritham (austerities), sahasra kalasaabishekam for Siva, chanting the Rik "Udyan nadya" ten thousand times and gifting of honey mixed with ghee or alternatively, gifting of gold dipped in the mixture, are prescribed as mitigating rites.

One who has been engaged as a judge or minister, to administer law and justice by one's leader and who strays from his duties, is likely to suffer from Jalodaram. Mitigation is by observing the Paya vritham, performing sahasra kalasaabishekam for Mahadeva or feeding a hundred brahmins.

One who has carnal relations with his preceptor's wife will end up with Jalodharam according to the Padma Purana. Three cycles of Chaandraayana vritham will mitigate this condition.

Bodhaayana advises, that patients of stomach ailments should gift a prototype crocodile.

कुर्यात्तु मकरं सम्यग्राजतं ताम्रमेव च ।

पलत्रयेण द्वाभ्यां च तथैकेन तथा शुभम् ॥

पुच्छे रत्नानि देयानि कटिं रौप्येण कारयेत् ।

नेत्रे स्वर्णमये कार्ये जिह्वा रीत्या प्रकल्पयेत् ॥

पादयोः प्रक्षिपेत्तत्र घृतपात्रं पुनर्द्वयोः ।

कृष्णवस्त्रेण संवेष्ट्य चन्दनागरुचर्चितम् ॥

ताम्रे वै जलपात्रे तु स्थापयेन्मकरं शुभम् ।

ब्राह्मणं वृत्तसम्पन्नं वृद्धं दान्तमलोलुपम् ॥

वस्त्राः कटककेयूरैः पूजयेदङ्गुलीयकैः ।
 होमो वरुणदेवत्यैरत्राध्यायोक्तमार्गतः ॥
 ततश्चोदरिको विप्रे मकरं विनिवेदयेत् ।
 जलाधिदेव देवेश पश्चिमाशापते विभो ॥
 उदरव्याधिनाश मे कुरु दानेन तांषितः ॥

The prototype crocodile, should be fashioned, as prescribed, out of 1, 2 or 3 phalams of silver or copper, anointed with a paste of Akil and Sandalwood, draped in a blue cloth and gifted to a righteous brahmin, accompanied by recitation of the mantra noted in the preceding paragraph. This will cure all stomach ailments.

रोगाः सर्वेऽतिमन्दाग्नी सुतरामुदराणि च ।
 अजीर्णान्मलिनैश्चान्नैर्जायन्ते मलसञ्चयात् ॥

Passing on to the **Aetiology and treatment**, the text notes, that all diseases are rooted in and originate from, the stomach and weak digestion. Consumption of unhygienic food, undigested food in the stomach and accumulation of faecal matter lead to stomach ailments.

रुधवा स्वेदाम्बुवाहीनि दोषाः स्रोतांसि सञ्चिताः ।
 प्राणान्यपानान्सन्दूष्य जनयन्त्युदरं नृणाम् ॥

In conclusion, the text says, that increased vitiation of the humours, blocking of the flow of, water, sweat, praana vayu and the downward wind and reduced digestive power, lead to stomach ailments.

आध्मानगमनेऽशक्तिर्दोर्बल्यं दुर्बलाग्निता ।
 शोफः सदनमङ्गानां सङ्गो वातपुरीषयोः ।
 दाहस्तन्द्रा च सर्वेषु जठरेषु भवन्ति हि ॥

Passing on to the **common symptoms** of stomach ailments, the text lists, bloated stomach, difficulty in walking, loss of strength, reduced digestive power. oedema all over the body, weakness in the limbs. laziness, obstructed wind and faeces and heat all over the body.

पृथग्दोषैः समस्तैश्च प्लीहवद्धक्षतोदकैः ।
 सम्भवन्त्युदराण्यष्टौ तेषालिङ्गं पृथक्पृथक् ॥

Dealing with different kinds of stomach ailments, the text lists:

Pithodaram, Vaatho-daram, Kaphodaram, Sannipaathodaram, Pleehodaram, Bandhodaram, Kshathodaram and Udagodaram.

शूनाक्षं कुटिलोपस्थमुपबिलिन्नतनुत्वचम् ।

बलशोणितमांसाग्निपरिक्षीणं च वर्जयेत् ॥

Treatment of a patient exhibiting the following symptoms may prove futile: swollen eyelids, Upastham, soft and flabby skin, reduced blood and tissues and lowered digestive power.

रक्तशालियवा मुद्गा जाङ्गलाश्च रसा हिताः ।

विरेकास्थापनं शस्तं सर्वेषु जठरेषु च ॥

Passing on to the **Treatment**, the text asserts that, rice cooked from Chennella and soup of the flesh of animals from the jungle, Cherupayaru, purging and kashaayam, will help patients of all types of stomach ailments.

क्षारेणैरण्डजं तैलं पिबेन्मूत्रेण चासकृत् ।

ज्योतिष्मत्याः पिबेत्तैलं पयसा च दिने दिने ॥

सर्वेभ्योऽप्युदरेभ्यस्तु द्रुतं मुच्येत मानवः ॥

Castor oil and Chavalkaaram, taken with Cow's urine or oil from Cherupunnari, mixed with milk, taken regularly, are a cure for stomach ailments.

वातोदरी पिबेत्तक्रं पिप्पलीलवणान्वितम् ॥

शर्करामरिचोपेतं स्वादु पित्तोदरी पिबेत् ।

यवानीसैन्धवाजाजीव्योषयुक्तं कफोदरी ॥

सन्निपातोदरी तक्रं त्रिकटुक्षारसैन्धवैः ॥

Cheruthippaly and rocksalt mixed in buttermilk, is a cure for Vaathodaram. For Pitthodaram, is prescribed powdered sugar and pepper, mixed in buttermilk. Kaphodaram can be cured with Ayamodakam, Induppu and Jeerakam or Chukku, Milagu and Thippaly, powdered and taken in buttermilk. Sannipaathodaram can be cured with Chukku, Milagu, Thippily, Induppu and Chavalkaaram, powdered and taken with buttermilk.

स्नुहीपयोभावितैस्तैस्तण्डुलचूर्णैर्विनिर्मितो यूषः ।

उदरमुदारं हन्याद्योगोऽयं सप्तरात्रेण ॥

Rice in the latex from Kallipaala, dried in the sun, powdered and made into a kashaayam, taken for seven days, is a cure for even chronic stomach ailments.

स्नुहीपयोभावितानां पिप्पलीनां पयोऽश्नतः ।

सहस्रमुपयुञ्जीत शक्तितो जठरामयी ।

मुक्तरोगाश्चिरञ्जीवेद्वलवर्णसमन्वितः ॥

Cheruthippali, powdered and mixed in the latex from Kallipaala and dried in the sun, supplemented by milk, taken a thousand times, will cure the most advanced cases of stomach ailments. Further, this will restore bodily lustre, strength and bestow long life.

पिप्पलीवर्धमानं वा कल्पदृष्टं प्रयोजयेत् ।

जठराणां विनाशाय नास्ति तेन समं भुवि ॥

The text proclaims, that akin to the treatment “Kalpa Seva”, there is no medicine, to equal, Thippaly, in progressively doubled doses, built into the daily routine.

त्रिभिरथ परिवृद्धं पञ्चभिः सप्तभिर्वा

दशभिरथ विवृद्धं पिप्पलीवर्धमानम् ।

इति पिबति पयो यस्तस्य न श्वासकास-

ज्वरजठरगदार्शोवातरक्तक्षयाः स्युः ॥

Any one who takes In progressive units of three, five, seven and ten, Thippaly, over a long time, will never be troubled by Swaasakaasam, fever, bloated stomach, Dysentery, Vaatharaktham and Tuberculosis.

पटोलमूलं रजनी विडङ्गं त्रिफलात्वचम् ।

कम्पिल्लकं च नलिनीं त्रिवृतं चेति चूर्णयेत् ।

पट्टाद्यान्कर्षिकान्भागान्यञ्चद्वित्रिचतुर्गुणान् ।

कृष्णचूर्णं ततो मुष्टिं गवां मूत्रेण यः पिबेत् ॥

विरिक्तो जाङ्गलरसैर्भूञ्जीत मृदु भोजनम् ।

मण्डपेयां च पीत्वा च सव्योषं षडहं पयः ॥

श्रितं पिबेत् तच्चूर्णं पिबेदेवं ततः पुनः ।

हन्ति सर्वोदराण्येव चूर्णं जातोदकान्यपि ।

कामलं पाण्डुरोगं च श्वयथु चापकर्षति ॥

Padavaladi Kashaayam, is made from three units of the skin of the root of Padavalam, Varattumanjal, Vizhaalari and Triphala, five units of Cloves, two units of the skin of the root of Kodithoova, three units of Vattapoondaali rice, four units of Thrikolpakkonna, all ingredients to be powdered. Three kazhanju of this preparation is to be taken with cow's urine. After purging, the patient should take, soup made from the flesh of animals having the jungle as their habitat. The patient should take for six days, soft food, clear gruel or gruel with little rice in it and milk with Thrikadu, boiled and reduced. This treatment, if followed regularly and as prescribed, is reputed to be a cure for all stomach ailments, Jalodaram, ailments in the anaemic spectrum, Oedema and Jaundice.

यवानीहपुषाधान्यत्रिफला सोपकुञ्चिका ।

कारवी पिप्पलीमूलमजगन्धा सटी वचा ॥

शताह्वा जीरकं व्योषं स्वर्णक्षीरी सचित्रिका ।

द्वौ क्षारौ पौष्करं मूलं कुष्ठं लवणपञ्चकम् ॥

विडङ्गं च समांशानि दन्तीभागत्रयं तथा ।

त्रिवृद्विशाले द्विगुणे शीतला स्याच्चतुर्गुणा ॥

एष नारायणो नाम चूर्णो रोगगणापहः ।

एनं प्राप्य निवर्तन्ते रोगा विष्णुमिवासुराः ।

तक्रेणोदरिभिः पेयो गुल्मिभिर्बदराम्बुना ।

आनद्धवाते सुरया वातरोगे प्रसन्नया ॥

दधिमण्डेन विड्भेदे दाडिमाम्बुभिरर्शसि ।

परिकर्तति वृक्षाम्लैरुष्णाम्बुभिरजीर्णके ॥

भगन्दरे पाण्डुरोगे कासे श्वासे गलग्रहे ।

हृद्रोगे ग्रहणीदोषे कुष्ठे मन्दानले ज्वरे ॥

दंष्ट्राविषे मूलविषे सगरे कृत्रिमे विषे ।

यथार्हं स्निग्धकोष्ठेन पेयमेतद्विरेचनम् ॥

Narayana Choornam, made by, powdering one unit each of Ayamodakam, root of Adakkamani, kaattu Thippaly and Pushkara moolam. Coriander seed, Gooseberry, Thaanikka. Kadukka, Cardamom. Karunjeerakam, Amukkuram, Kachoram, Vyambu, Satha kuppa. Jeerakam, Chukku, Milagu, Thippaly, Swarnaksheery, Koduveli kizhangu, Chavalkaaram, Thuvarchilakkaaram, Kottam and Vizhaalari with two units of Thrikolpakonna and root of kaattu Vellari, three parts of the root of Nagadandhi along with four units of **Charmalandha**, is a cure for many conditions as detailed below :

Patients of stomach ailments, should take this choornam in buttermilk, patients of Gunmam, in **Landha kuru (kernel) Kashaayam**, those with abdominal distension, in alcohol, those affected with Vaatha, in light alcohol, Diarrhoea patients in whey water, those with Piles in **kashaayam** made of the rind of Thaalimaadhulam and those with indigestion in hot water. This purgative, is to be taken after the lower abdominal area is made supple, by applying oil or fat. This choornam is effective in curing Fistula, Gunmam, Asthma, cough, throat afflictions, heart ailments, Sprue, Leprosy, loss of digestive power and effects of poisonous stings, toxins from tubers, multiple toxins and poisoning through black magic.

त्रिवृता त्रिफला पाठा दन्ती कटुकरोहिणी ।

चतुरङ्गुलमज्जा च तथा च कटुकत्रयम् ॥

चित्रकं च बृहत्यौ च तथा च गजपिप्पली ।

स्नुहीक्षीरं पलं दद्याद् घृतस्याष्टौ प्रदापयेत् ॥

यावत्पिबति तद्विद्वंस्तावद्देगाद्विमुच्यते ।

एतद्विन्दुघृतं सिद्धमृषिभिः समुदाहृतम् ॥

Bindu Gritham, made from one kazhanju each, of Triphala, Trikolpakonna, Paada kizhangu, root of Nagadandhi, kernel (paruppu) of Kadugurohini, Chukku, Milagu, Thiippali, Koduveli kizhangu, roots of Cheruvazhudina and Venvazhidina along with Aththithippali, ground and mixed in two idangazhi of pure water, mixed with eight thudam of ghee and onethudam of the latex from Kalli, boiled and strained. A small measure of this choornam, acts as a purgative and cures stomach ailments.

This prescription has come down from the ancient sages.

पीतः प्लीहोदरं हन्ति पिप्पलीमरिचान्वितः ।

अम्लवेतससंयुक्तः शिग्रुक्चाथः ससैन्धवः ॥

A kashaayam made of Nerinjaampuli kizhangu and root of Muringa and a powder made of Cheruthippali, Pepper and rock salt, mixed and taken, will cure Pleehodaram and Gunmam.

पालाशक्षारतोयेन भाविता पिप्पली शुभा ।

गुल्मप्लीहोदरं हन्ति वह्नेर्दीपनकारिका ॥

The sediment formed by mixing in water, incinerated ash from the bark of Plaas, mixed with Cheruthippali, dried and powdered, will cure Gunmam and Pleehodaram.

अर्कपत्रं सलवणं पुटदग्धं सुचूर्णितम् ।

निहन्ति मधुना पीतं प्लीहानमतिदारुणम् ॥

Calatropis leaves with rock salt, potentiated (sputa paagam), powdered and mixed with honey, will cure even chronic cases of Pleehodaram.

शरपुङ्खामूलकल्कः पीतस्तक्रेण नाशयत्यचिरात् ।

चिरतरकालसमुत्थं प्लीहानं रूढमवगाढम् ॥

The root of Kozhinja, ground and taken with buttermilk is a cure for chronic Pleehodaram.

हरीतकीनागरदेवदारु पुनर्नवाच्छिन्नरुहाकषायः ।

सगुग्गुलुर्मूत्रयुतश्च पेयः शोफोदराणां प्रवरः प्रयोगः ॥

Haridakyaadi kashaayam, made with Kadukka, Chukku, Devathaaram root of Tami-zhaama and Chittamridh taken with Gulgulu and cow's urine, will cure abdominal illness with oedema (Shofodaram).

रोहीतकाभयाशुण्ठीः पिबेन्मूत्रेण शक्तितः ।

सर्वोदरहरः प्लीहमेहार्शः कृमिगुल्मनुत् ॥

Bark of Chemmaram, Kadukka, Chukku taken in cow's urine, will cure all stomach ailments and Pleeha, all types of Meha, Gunmam, Archas and get rid of germs (krimi).

पातव्यो युक्तितः क्षारः क्षीरेणोदरियुक्तितः ।

पयसा च प्रयोक्तव्याः पिप्पल्यः प्लीहशान्तये ॥

Chavalkaaram or Thippaly, in cow's urine, will cure Pleeha.

एरण्डतैलं दशमूलमिश्रं गोमूत्रमिश्रस्त्रिफलारसो वा ।

निहन्ति वातोदरशोफशूलं क्वाथः समूत्रो दशमूलजो वा ॥

Castor oil mixed in Dasamoolam, cow's urine with Triphala or cow's urine mixed with **Dasamoola kashaayam**, is a cure for Vaathodaram with oedema and bodily pain.

गोमूत्रयुक्तं महिषीपयश्च क्षीरं गवां वा त्रिफलाविमिश्रम् ।

क्षीराम्लभुक्केवलमेव गव्यं मूत्रं पिबेद्वा श्वयथूदरेषु ॥

Stomach ailments with oedema, will abate with buffalo milk and cow's urine or cow's milk with Triphala powder or cow's urine by itself, followed by milk and sour juice.

उदकानूपजं मांसं शाकं पिष्टकृतं तिलम् ।

व्यायामाध्यदिवास्वप्नपानाजीर्णं विवर्जयेत् ॥

तथोष्णलवणाम्लानि विदाहीनि गुरुणि च ।

नाद्यादन्नानि जठरी तोयपानं च वर्जयेत् ॥

Patients of stomach ailments should avoid, water, flesh of aquatic animals, greens, sweets made of Gingely, exercise, strenuous walks, day slumber, salty and sour materials and things that produce heat in the body and that create a burning sensation in the stomach, and food that is hard to digest.

नीचस्थगुरुदशायां गात्रे श्वयथुर्गुह्यकर्णरोगाश्च ॥

Astrologically, persons born with a debilitated Jupiter, are likely during his Dasa, to suffer from swellings (neerkattu) and diseases of the ear. Jupiter can be propitiated through the earlier mentioned rituals like japa, homa etc.

As per a statement attributed to Lord Siva, one who spits or eases himself on the sandbanks of a river, in the shade of a banyan tree, on top of a mountain or in water, is likely to suffer from Rheumatism, swellings and fainting spells.

पर्वताग्रं नदीतीरं छायामारुह्य वा नरः ।।
 मूत्रं पुरीषमथवा यः प्रक्षिपति वा जले ।
 श्वयथुव्याधिमाप्नोति इत्याह भगवाञ्छिवः ।।

Propitiation is through repeating the mantra “Sa idham va virusthate sareere” 30,108 times or the mantra “Aabo hishta maya bhurvaha” 10,308 times and homam with paayasam and ghee.

विघ्नकर्ता च भोक्तृणां शोफी भवति मानवः ।
 तस्य कर्मविपाकोत्थव्याधिनाशनमुत्तमम् ।।
 दानं वक्ष्याम्यशोषेण सर्वशोफविनाशनम् ।।

Obstructing others while they are eating, can result in the person suffering from Shopham. Propitiation is through alms as prescribed.

Kshouma Daanam, as described below, is reputed to cure all types of Shopham.

क्षौमवस्त्रं समानीय बहुमूल्यं च यद्भवेत् ।।
 मुक्ताफलानि बध्नियाद्वस्त्रप्रान्ते समन्ततः ।
 कुङ्कुमेनाञ्चितं सम्यक्कर्पूरागरुधूपितम् ।।
 तण्डुलोपरि संस्थाप्य तण्डुलौश्च स्वशक्तितः ।
 उपचारैः षोडशभिराचार्यं पूजयेत्ततः ।
 युवासुवासामन्त्राभ्यां पूजनं च ततो विदुः ।।
 होमं चापि प्रकुर्वीत समिदाज्यतिलैरपि ।
 आचार्याय तु तद्वस्त्रं दद्यात्सोऽपि सदक्षिणम् ।
 मन्त्रेणानेन विधिवदक्षिणाभिमुखः शुचिः
 ऋषीणां प्रवरोऽगस्त्यो लोपामुद्रापतिः प्रभुः ।
 क्षौमवस्त्रप्रदानेन तुष्टो व्याधिं व्यपोहतु ।।
 ब्रह्मणेभ्यस्तथान्येभ्यो दद्याच्छक्त्या च दक्षिणाम् ।
 ततः स्नातः शुचिर्भूत्वा वस्त्रमाल्योपशोभितः ।
 ब्राह्मणैर्वहुभिः सार्द्धं भुञ्जीतातीव भक्तितः ।।

A piece of costly white silk, with pearls stitched into its corners and scented with smoke from camphor and other sweet smelling substances, is spread over a mound of rice, which spills beyond the edges of the silk. This is gifted to a chaste brahmin, accompanied with recitation of the mantras mentioned earlier. Wearing white clothes, the person then sits and partakes of food, with a number of brahmins.

रक्तपित्तकफाद्यायुर्दुष्टो दुष्टान्वहिश्चरान् ।

नीत्या रुद्धगतिस्तर्हि कुर्यात्त्वङ्मांससंश्रयम् ॥

सौत्सेधं संहतं शोफं तमाहुर्निश्चयादथ ॥

सर्वहेतुविशेषैस्तु रूपभेदं नवात्मकम् ।

दोषैः पृक्षग्द्वयैः सर्वैरभिघाताद्विषादपि ॥

Dealing with the **Aetiology and Treatment**, the text points out, that vitiated Vaayu, along with vitiated blood, Pittha and Kapha, affecting the external vessels, cause obstruction to the Vaayu and affect skin, flesh and fat, resulting in uneven eruptions or swellings. Though all cases of Shopham can be traced to vitiated humours, they are typed into nine varieties, based on their causes viz due to the individual vitiated humours, two humours being vitiated, all three humours being vitiated and due to injuries and toxins.

तत्पूर्वरूपं दवथुःशिरायां मांसगौरवम् ॥

The **symptoms** are cramps and the feeling of the body being heavy and hot.

शुद्ध्यामयाभुक्तकृशावलानां क्षाराम्लतीक्ष्णोष्णगुरुपसेवा ।

दध्याकमृच्छाकविरोधि दुष्टं गरोपसृष्टान्ननिषेवणं च ॥

अर्शास्यचेष्टा न च देहशुद्धिर्मदोपघातो विषमा प्रसूतिः ।

मिथ्योपचारः प्रतिकर्मणां च नियम्यहेतुःश्वयथोः प्रदिष्टः ॥

Out of the nine types of Shopham, except the ones due to injuries and toxins, the rest can be treated with vomiting and purging. Those accompanied by fever or which are due to starvation or which occur when the body is emaciated or weak, or which occur due to consumption of curd or greens or mud or eating half cooked food, or consuming unsuitable (allergic) food, or drinking polluted water or due to toxins and allied eatables, all result in purging. In the circumstances

delineated, purging and vomiting as interventions should be avoided. Churning of abdomen, injury to vital spots, improper interventions by way of vomiting and purging can also be causes.

ऊर्ध्वगामी नरः पदभयामधोगामी मुखात्स्त्रियम् ।

उभयोर्वस्ति सज्जातः शोफो हन्ति न संशयः ॥

It is an undisputed fact, that oedema that spreads from the legs upward in the case of males and oedema that spreads from face downwards in the case of females and oedema that spreads from the waist, in the case of both males and females, are destructive.

छर्दिः श्वासोऽरुचिस्तृष्णा ज्वरातीसार एव च ।

सप्तकोऽयं सदौर्बल्यः शोफोपद्रवसङ्ग्रहः ॥

Dealing with **side effects**, the text mentions vomiting sensation. Asthma, lack of taste, thirst, fever, Dysentery and weakness.

शुण्ठीपुनर्नवैरण्डपञ्चमूलीश्रितं जलम् ॥

Passing on to **Treatment**, the text mentions that a **kashaayam** made of dried Ginger, Panchamoolam and the roots of Tamizhaama and white Aamanakku gives good results.

वातिकश्वयथौ शस्तं पानाहारपरिग्रहे ॥

पटोलत्रिफलारिष्टदार्वाक्चाथः सगुग्गुलुः ।

हन्ति पित्तकृतं शोतं तृष्णाज्वरसमन्वितम् ॥

Padolaadhi kashaayam, a remedy for Shopham, is made with Triphala, barks of Margosa and Maramanjali.

शोफे कफोत्थे महिषाक्षयुक्ता मूत्रं पिबेद्वा सलिलं तथैव ।

कफे तु कृष्णासिकतापुराणपिण्याकशिग्रुत्वगनुप्रलेपः ॥

Powdered Gulgulu, taken with water or cow's urine or Cheruthippali, oil cake and Drumstick rind, is a cure for Shopham due to vitiated Kapha.

गुडार्द्रकं वा गुडनागरं वा गुडाभयां वा गुडपिप्पलीं वा ।

कर्षाभिवृद्ध्या त्रिपलप्रमाणं खादेन्नरः पक्षमथापि मासम् ॥

शोफप्रतिश्रयायगलस्यरोगान् सन्धासकासारुचिपीनसादीन् ।

जौर्णज्वराशोऽग्रहणीविकारान् हन्यात्तथान्यान्कफवातरोगान् ॥

Guladrakam. Gulanaagaram or Gulabaya or Gulapippali in quantities from three kazhanju to three phalams, taken regularly for a fortnight or a month is a cure for Shopham, Pradisyaayam. throat afflictions, facial problems, cough and Asthma, tastelessness, sinus problems. Dysentery and Sprue. These are indicated in Shopham due to vitiated Kapha and Vaadham.

आर्द्रकस्वरसः पीतः पुराणगुडमिश्रितः ।

अजाक्षीराशिनां शोघ्नं सर्वशोफहरो भवेत् ॥

Ginger juice with old jaggery and use of goat's milk, is a cure for all types of Shopham.

कृष्णा सविश्वयनजीरककण्टकारी पाठानिशाकरिकणामगधाजटानाम् ।

चूर्णं कवोष्णसलिलेन विलोड्य पीतं नातः

परं श्वयथुरोगहरं नराणाम् ॥

Krishnaadi choornam, made from Cheruthippali, Muthanga kizhangu, Jeerakam, Kandagaarichunda, Paada kizhangu, Varattu manjal, Athithippali and Jadaamaanji, taken with hot water is the best known cure for Shopham.

द्विपञ्चमूलस्य तुला कषाये कंसं भयानां च शतं गुडाच्च ।

लेहे सुसिद्धेच विनीय चूर्णं व्योषं त्रिसौगन्ध्यमथो सुशान्तम् ॥

प्रस्थार्द्धमात्रं मधुनः सुशीते किञ्चिच्च चूर्णोक्तयावशूकम् ।

एकाभयां प्राप्य ततश्च लेहाच्युक्तिं निहन्ति श्वयथुं प्रवृद्धम् ॥

श्वासं जरारोचकमेहगुल्मान्प्लीहत्रिदोषोदरपाण्डुरोगान् ।

काशर्यामवातं त्वसृगम्लपित्तं वैवर्ण्यमूत्रानिलशुक्रदोषान् ॥

Kamsaharithaki, made from strained **Dasamoola kashayam**, to which are added a hundred Kadukka and 100 phalams of jaggery. The mixture is boiled and reduced in quantity till the mixture is of the consistency of an ointment. This is mixed with Thrikadu, cardamom, cloves and Pachila and after cooling, two naazhi of honey and a little Chavalkaram are added and the whole preparation is mixed well. One Kadukka and ½ thutam of lehyam are reputed to cure, even advanced cases of swelling, Fever, Asthma, lack of taste, Meham, diseases of the spleen, conditions due to vitiated humours (all three of them), Anaemic spectrum, emaciation, Rheumatism, bleeding ailments of various aeti-

ology, Hyperacidity, discolouration of the body, urinary problems, gastric eructations and problems related to semen.

विदाहि वाम्लं लवणानि मद्यं मृदं दिवास्वप्नमजाङ्गलं च ।

स्त्रियो घृतं तैलपयोगुरूणि शोफं जिहासुः परिवर्जयेच्च ॥

Patients of Shopham, should strictly avoid consumption of materials that produce a burning sensation in the stomach, salt, tamarind, alcohol, sex, daytime sleeping, flesh of animals other than those that inhabit the jungles, ghee, milk, butter and fatty food.

HYDROCOELE (VRIDDHI ROGAM)

अथ वृद्धि रोगाधीकारः

रोगैर्मगन्दरद्यैः सन्तप्तो बन्धुभिः सहः विरुद्धः ।

कर्के विनतानाथे भौमेन निरीक्षिते तपने ॥

The text mentions, that *astrologically natives born with the Sun in Karkatakam (Cancer) aspected by Mars*, are likely to suffer from Fistula and incur the enmity of relatives.

ऊर्जितो गुह्यरोगार्तो मीनस्थेऽर्केऽरिदर्शनात् ।

कुलटाभार्याद्विषा वधनिष्ठो ददुणो दरिद्रश्च ॥

With the *Sun in Meenam (Pisces)*, aspected by planets which are enemies of the Sun, the native, is likely to be strong, cruel, to suffer from venereal and skin diseases and be hateful of his unchaste wife.

The previously mentioned japa, homa and other rituals for propitiation of Sun and Venus, are indicated.

A person who misbehaves with his daughter in law, will suffer from venereal diseases due to Vaatha and propitiation is through observance of Chaandraayana or Krischra vritha and one whose misbehaviour is intentional, should, the text says, immolate himself.

A King who stoops down to the level of seeking favours from his servants, will suffer from a burning sensation in the tests, with a feeling of their having been crushed and bleeding. Propitiation is through chanting Rudra Samhita, 1008 times, observing Chaaandra ayana vritha and gifting of a cow.

Killing of a Vaisya will lead to splitting pain in the genitals, fever with shivering cold (Sheetha jvaram) and fever with high temperature (Ushna jvaram) and pain in the rectal regions. Propitiation is through chanting the Rik "Udhayanadhya" 30,000 times, homa with honey and ghee, feeding a 100 brahmins and gifting of a she buffaloe or its image.

क्रुद्धोऽनूध्वगतो वायुः शोफशूलकरश्चरन् ।

मुष्को बड्क्षणतः प्राप्य फलकोशाभिवाहिनीः ॥

प्रपौड्य धमनीवृद्धिं करोति फलकोशयोः ।

दोषास्त्रमेदोमूनत्रत्रे सवृद्धिः सप्तधा गदः ॥

Passing on to **Aetiology and treatment**, the text mentions that, vitiated Vaayu, moving downwards, causing pain and swelling, passes into the tests through the groins, spoiling the nerve and vessel supplies, resulting in swollen testes called Vriddhi. Depending on whether it is due to the vitiated Vaayu, Pittha and Kapha, blood, fat, urine and viscera (Aanthra), **seven types** are distinguished.

गुग्गुलं रुवुतैलं वा गोमूत्रेण पिवेन्नरः ।

वातवृद्धिं निहन्त्याशु चिरकालानुबन्धिनीम् ॥

Gulgulu, Castor oil and cow's urine, mixed together and consumed, is a cure, even for chronic cases of Vaatha Vriddhi.

सक्षीरं वा पिवेत्तैलं मासमेरुण्डसम्भवम् ।

तैलं नारायणं योज्यं पानाभ्यञ्जनवस्तिषु ॥

Castor oil with milk, taken for a month taken along with **Narayana Thailam**, taken internally and applied externally and administered as enema is another cure.

त्रिफलाक्वाथगोमूत्रं पिवेत्प्रातरतन्द्रितः ।

कोष्ठवातोद्भवं शोफं निहन्त्याद्वृषणोद्भवम् ॥

For Vaatha from lower abdomen causing Hydrcoele, is prescribed a mixture of **Triphala Kashaayam**, mixed with cow's urine, taken every morning.

चन्दनं मधुकं पद्ममुशीरं नीलमुत्पलम् ।

क्षीरपिष्टैः प्रलेपः स्याद्वाहशोफरुजापहः ॥

Sandalwood, Irattimathuram, Padumukham, Kaamadhikam and Karikkoovala kizhangu, ground in milk and applied as a paste will cure swelling with heat and pain.

पञ्चवल्कलकल्केन मधूनेन प्रलेप्यम् ।

मये पित्तहरे कार्यं रक्तहरे रक्तमोक्षणम् ॥

The bark of Irattimathuram tree, ground with the bark (tholi) of Kallaal, mixed with ghee and applied, will help reduce swelling and if the swelling is due to accumulated blood, blood letting will help.

तेनमंगण्डं पीतं क्लामिदं पयोऽचितम् ।

आध्यानशूलोपचितामन्त्रवृद्धिं जयेन्नरः ॥

For swollen viscera (Aanthram) with pain, milk boiled with Kurunthotti mixed with Castor oil is prescribed.

गोमूत्रमिदं च रुकुतेलमृष्टं हरीतकी सैन्यवर्णयुक्तम् ।

खादेन्नरः कोष्णजलानुपाननिवृत्तिं कृत्वा विरक्तवृद्धिम् ॥

Kadukka steamed in cow's urine, fried in Castor oil and taken with rock salt, followed by hot water, will cure chronic cases of swollen Viscera (Aanthram).

गव्यं घृतं सैन्यवर्णयुक्तं शम्बुकभाण्डे निहितं प्रयत्नम् ।

सप्ताहमादित्यकरैर्विपक्वं निद्रन्ति कोरुडकलन्त्रवृद्धिम् ॥

Karandaka gritham made with ghee from cow's milk and rock Salt, cooked in the sun's heat, in the shell of a pearl oyster, will cure swelling of the viscera (Aanthram).

मूलं विल्वकपित्थयोरुलकस्याग्नेर्वृ हृत्योर्द्वयोः

श्यामापूतिकरञ्जगिषुकतरौर्विथोपधारुक्करन् ॥

कृष्णाग्रन्थिकचव्यपञ्चलवणक्षाराजमोदोदन्ति

पीतं काञ्जिककोष्णतोयमयितंश्चूर्णोक्तं वञ्जितम् ॥

The roots of Koovalam, Neermarudhu, Cheruvazhidina, Venvazhidina, Kaattuthippali and Kaattumilagu, barks (tholi) of Perumaram, Muringa and Punga, Koduveli kizhangu, Chakku, Cherkuru, Chireruthippali, five types of salt, Chavalkaaram and Ayam dhakam in equal quantities, ground in fermented gruel water and taken with hot water or butter milk, will cure Vridhi.

भृष्ट एरण्डतैलेन कल्कः पथ्यासमुद्भवः ।

कृष्णासैन्धवसंयुक्तो वर्ध्मरोगहरः परः ॥

Kadukka fried in Castor oil mixed with Cheruthippali and rock salt, will cure Vridhhi.

अविक्षीरेण गोधूमचूर्णं कुन्दुरकस्य च ।

प्रलेपनं सुखोष्णं स्याद्वर्ध्मरोगहरं परम् ॥

An application of wheat flour, powdered **Kundarukkam** and goat's milk, mixed with warm water is a cure for Vridhhi.

LYMPHOADENOMA (GANDAMALA)

गण्डोदराक्षिरोगैः क्षितिपतिना बन्धनादिभिस्तप्तः ।

शुक्रदशायां सूर्ये विचरति नूनं भवेत्पुरुषः ॥

Astrologically a native born in the sub period of the Sun in the dasa of Venus is likely to develop Lymphadenoma, stomach ailments, eye diseases and undergo the sufferings associated with incarceration.

शिरसो रुग्णरोगः श्चित्रं सहसा ज्वरः शूलम् ।

तपनदशायां शुक्रे देशत्यागो भवेदरिभिः ॥

Sukra's sub period in Sun's maha dasa, is likely to lead to ailments of the head and throat, tiredness, fever, stomach pain and troubles from enemies, that may result in the person having to leave his native place.

शिरोरोगो गलग्राहो नानाक्लेशविमर्दनम् ।

चोरातङ्कभयव्याधिर्बुधस्यान्तर्गते कुजे ॥

The sub period of Mars in the maha dasa of Mercury, is likely to produce diseases of the head, throat problems and a variety of difficulties arising from thieves and diseases.

The sub period of Sun in the maha dasa of Venus can lead to Lymphadenoma and throat diseases. Propitiation of the Sun, Venus and Mercury, is through the rituals mentioned earlier in the text.

Passing on to the **Karma Vibhaaga**, the text points out that harbouring enmity for one's Guru and causing pain in the minds of others, can lead to Lymphadenoma and tumours according to Brihaspathi.

A person who undergoes training clandestinely, cheating the Guru, will suffer from Lymphadenoma.

Propitiation is through Chaandraayana vritham and chanting Purusha Suktham observing the prescribed ritualistic tone and tenor. The text warns that chanting in violation of the prescribed manner is sinful.

Unsuitable food can lead to Lymphadenoma and propitiation is through observance of Krishchara Chaandraayana vritham and feeding brahmins.

According to the Naaradhiya Siddhantha, relationship with a widowed woman, will lead to blood cancer. Propitiation is through Krichraadi Krischra Chaandraayana vritham, gifts of gold and feeding many brahmins.

निबद्धश्चयथुर्यस्य मुष्कवल्लम्बते गले ।

महान्वा यदि वा ह्रस्वो गलगण्डं तमादिशेत् ।।

Dealing with **Aetiology and treatment**, the text mentions that Lymphadenoma, is characterized by the appearance of small and big, pendant swellings, like a string around the neck.

असाध्य लक्षणम्

कृस्त्रालश्चसंनम् मृधुसर्वधात्रम्

संवतसरातिथि गरोन्तकार्तम्

क्षीणन्जवैद्यो गलगण्डयुक्तम्

भिन्नस्वानचापि विसर्जयेत् ।।

Difficult breathing, a soft body and after surviving for an year after the onset of Lymphadenoma, tastelessness, suffering, tiredness and a broken voice are symptoms of a case that cannot be cured.

यवमुद्गपटोलानि कटुखंडं च भोजनम् ।

छर्दि सरक्तमुक्तिं च गलगण्डे प्रयोजयेत् ।।

Yavam, Greengram, Snakegourd, hot and spicy food, vomiting and blood letting are prescribed in the treatment of Lymphadenoma.

निचुलं शिग्रुबीजानि शणबीजातसीयवान् ।

मूलकस्य च बीजानि तक्रेणाम्लेन पेषयेत् ।।

गण्डानि गन्धयश्चैव गण्डमालाःसमुत्थिताः ।

प्रलेपात्तेन नश्यन्ति विलयं यान्ति वाचिरात् ॥

Aattuvanji, Muringa seeds (ari), Chanampayaru. Agashi. Yavam. Moolari (Radish seeds) ground in buttermilk and applied is a cure for Lymphoadenoma, benign tumours (grandhi) and Goitre.

जीर्णकक्कारुकरसो विडसैन्धवसंयुतः ।

नस्येन तरुणं हन्ति गलगण्डं न संशयः ॥

Ripe and rotted Kumuthakkaya, mixed with common salt and rock salt snorted, is a cure for Giotre.

जलकुम्भिकजं भस्म पक्वं गोमूत्रगालितम् ।

पिवेत्कोद्रवभस्माशी गलगण्डोपशान्तये ॥

Ash of Neerpunna seed (ari) mixed in cow's urine, taken internally and arrowroot food. cure Goitre.

श्वेतापराजितामूलं प्रातः पिष्ट्वा पिवेत्ररः ।

सर्पिषा निहिताहारो गलगण्डप्रशान्तये ॥

Root of white Karinochi, ground and taken in the morning and food with ghee are a cure for Goitre.

तिक्तालावूफले पक्वे सप्ताहमुषितं जलम् ।

मद्यं वा गलगण्डघ्नं पानात्पथ्यासु शीलितैः ॥

Ripe, bitter Surakka, cut and cured for seven days in clear water or toddy, strained and taken will cure Goitre, so will Kadukka.

कर्कन्धुकोलामलकप्रमाणौः कक्षांसमन्यागलवङ्क्षणेष्ु ।

मेदःकफाभ्यां चिरमन्दपक्वैः स्याद्गण्डमाला बहुभिस्तु गण्डैः ॥

Dealing with symptoms of Lymphadenopathy, the text mentions that due to vitiated fat and Kapha, swellings like Gnaara pazham, Landha kuru or Gooseberry, appear in the axils, on the cheek or back or in the grains.

ते ग्रन्थयः केचिदवाप्तपाकाः स्रवन्ति नश्यन्ति भवन्ति चान्ये ।

कालानुबन्धं चिरमादधाति तामापयीति प्रवदन्ति केचित् ॥

Passing on to the symptoms of Cystic swellings (Apachi), the text mentions, that some of the swellings may fester and burst and ooze and dry up while fresh ones appear, the process lasting for eleven days.

माक्षिकाद्वयः सकृत्पीतः क्वाथो वरुणमूलकः ।

गण्डमालां निहन्त्याशु चिरकालानुबन्धिनीम् ॥

Dealing with treatment for Lymphadenoma, the text mentions a decoction of Neerimaathulam taken with Cheruthen, as a cure.

विडङ्गाबलसिन्धूत्थरास्नोग्राक्षारदारुभिः

तैलं चतुर्गुणं सिद्धं कटुतुम्बीरसे शुभे ।

गण्डमालाहरं श्रेष्ठं गलगण्डे प्रशस्यते ॥

Application of Thumbi Thailam, made by boiling in Kaippanchura neer and straining, Vizhaalari, Koduveli kizhangu, Induppu, Aratha, Vyambu and Devatharam in equal quantities, with one fourth the quantity of oil, will cure Goitre.

व्योषं विडङ्गं मधुकं सैन्धवं देवदारु च ।

तैलमेभिः शृतं सम्यक्कृच्छ्रमप्यपचीं हरेत् ॥

Vyashaadyam Thailam made of Chukku, Thippali, Milagu, Vizhaalari, Iratti-mathuram, Induppu and Devathaaram mixed well with kalkam and made into an emolient and applied, will cure even seemingly incurable cases of Cystic swellings.

सुच्युन्दर्या विपक्वं तु क्षणात्तैलं वरं ध्रुवम् ।

अभ्यङ्गान्नाशयेन्मृणां गण्डमालां सुदारुणाम् ॥

Chundaree thailam will cure even the worst cases of Lymphadenoma.

सौभाज्जनं देवदारु काञ्जिकेन सुपेषितम् ।

कोष्ठां प्रलेपतो हन्ति गण्डमालां सुदारुणाम् ॥

Long standing cases of Lymphadenoma, will be cured by application of a warm mixture, of the bark of Muringa and Devathaaram, ground and boiled in gruel water.

वनकार्पासिकामूलं तण्डुलैः सह पेषितम् ।

पक्त्वा तु पलिकं खादेदपचीनाशनाय च ॥

Cystic swellings will subside with consumption of, one phalam at a time, of ground, cooked, fresh root of cotton and rice.

वातादयो मांसमसृक्प्रदुष्टाः सन्दूष्य मेदश्च तथा शिराश्च ।

वृत्तोन्नतं ग्रन्थिमरुत्कफोत्थं कुर्वन्त्यथो ग्रन्थिरिति प्रदिष्टा ॥

Dealing with the symptoms of benign tumours (Grandhi), the text mentions, that vitiated humours including Vaatha, blood, flesh, fat and nerves, result in hard, spherical, raised eruptions called benign tumours.

हिंसा सरोहिरण्यमृता च भाङ्गी स्योनाकबिल्वागुरुकृष्णवन्ध्या ।

गोक्षीरपिष्टा सह तालपत्र्या ग्रन्थौ विधेयोऽनिलजे प्रलेपः ॥

Passing on to the treatment of tumours, the text mentions that they will subside, with an application of a mixture, of equal quantities of Muraamaanji, Kadugurohini, Amrith, Cheruthek, root of Payyazhaanda and Kuvala, Akhil, Amukkuram and Maanji, ground in cow's milk.

जलायुकाः पित्तकृते हितास्तु क्षीरोदकाभ्यां परिषेचनं च ।

द्राक्षारसेनेक्षुरसेन वापि चूर्णं पिबेच्चापि हरीतकीनाम्

Dealing with tumours resulting from vitiated Pittha, the text prescribes a drip, over the affected area, of Jaala Yuga with milk and gruel water and consumption of powdered Kadukka in Mundhiringa decoction and sugarcane juice.

मधूकजम्बर्जुनवेतसानां त्वग्भिः प्रदेहानवचारयेत् ।

हृतेषु दोषेषु यथानुपूर्वं ग्रन्थौ भिषक् श्लेष्मसमुत्थिते तु ॥

Bark of Iluppa, Gnaval, Neermaadhulam and Aattuvanji, ground and applied to tumours, will make them subside. After the humours are cleared of vitiation, the earlier mentioned treatment for tumours resulting from vitiated Kapha, can be continued.

ELEPHANTIASIS (SLEEPATHAM)

अकुलीनो विकलाङ्गश्चपलो धृष्टश्च जायते मनुजः ।

मुखरो नित्यं शलीपदी कुजबुधभृगुनन्दनैः सहितैः ॥

Astrologically, Mars, Mercury and Venus in one Rasi can result in the native suffering from a bad reputation, deformity, a wandering mind, evil character and Elephantiasis.

यः सज्वरो बङ्क्षणजो भृशार्तिः शोफो नृणां पादगतः क्रमेण ।

स श्लीपदः स्यात्करकर्णनेत्रशिशोष्ठनासास्वपि केचिदाहुः ॥

Having relations with ignoble or disrespectful women can result in Elephantiasis. Propitiation is through observance of Chaandra ayana or Payo vritham (austerities) and gifting of gold to fifty brahmins.

Passing on to the **Aetiology and treatment**, the text goes on to say, that, with fever, and intense pain, it starts from the groins and reaches the feet, resulting in Elephantiasis. According to some ancient teachers, it can also start from the hands, eyes, ears, sexual organs, lips and nose.

लङ्घनैर्वमनैः स्वादैः रेचनै रक्तमोक्षणैः ।

प्रायः श्लेष्महरैरुष्णैः श्लीपदं समुपाचरेत् ॥

Elephantiasis can be treated, by fasting, sweating, blood letting, vomiting, purging and consumption of materials which will bring down heat and excess Vaatha humour.

धत्तुरैरण्डनिर्गुण्डीवर्षाभूशिग्रुसर्षपैः

प्रलेपः श्लीपदं हन्ति चिरोत्थमपि दारुणम् ॥

Chronic Elephantiasis will respond to the application of a ground mixture, of the roots of Datura, white Castor, Karunochi and the skin of the root of Muringa with Tamizhaama and Mustard.

हितमालेपनं नित्यं चित्रको देवदारु वा ।

सिद्धार्थकः शिग्रुकल्कः सुखोष्णो मूत्रपेषितः ॥

Dealing with ointments and local applications, the text mentions that, Koduveli kizhangu or Devathaaram or Mustard, ground and mixed with cow's urine and applied, is a cure for Elephantiasis.

मज्जिष्ठां मधुकं रास्नां सहिस्त्रां सपुनर्नवाम् ।

पिष्ट्वारनालैर्लेपोऽयं पित्तश्लीपदशान्तये ॥

Manjatti, Irattimathuram, Araththa. Jadaamaanji, root of Tamizhaama, ground in gruel water and applied, is a cure for Elephantiasis due to vitiated Pittha.

पलाशमूलस्वरसं पिबेद्वा तैलेन तुल्यं सितसर्षपाणाम् ।

मूत्रेण पथ्यामरदारुविश्वं सगुग्गुलं श्लीपदिभिर्निषेव्यम् ॥

Consumption of the juice extracted by crushing the bark of Plaas, mixed with equal quantity of mustard oil or chukku. Devathaaram Kadukka and gulgulu, ground and taken in cow's urine, will cure Elephantiasis.

कृष्णचित्रकदन्तीनां कर्षमर्द्धपलं पलम् ।

विंशतिश्च हरीतक्यो गुडस्य तु पलद्वयम् ॥

Krishnaadhi Modhakam, made of three kazhanju of Cheruthippali, Koduveli kizhangu, ½ palam of the root of Naagadandi, twenty numbers of Kadukka and two phalams of jaggery mixed and made into balls with added honey, is a cure for even extreme cases of Elephantiasis.

ABSCESS (VIDRADI)

मध्ये पापग्रहयोश्चन्द्रे मदनस्थितेऽर्कजे जन्तोः ।

श्वासक्षयविद्रधिभिर्गुल्मप्लीहादिपीडा स्यात् ॥

Astrologically, a native with the *Moon*, hemmed in between *malefic planets with Saturn in the eighth*, is likely to suffer from Asthma, Tuberculosis, Tumours, afflictions of the Spleen and Abscess. Moon is to be propitiated through the auspicious rites already mentioned.

विद्रधी फलहर्ता स्यान्मनुष्यो ब्राह्मणस्य तु ।

वक्ष्यामि तत्प्रतीकारं दानहोमादिभिः पुनः ॥

A person who steals from fruit trees belonging to a brahmin, is likely to suffer from Abscess. Good deeds, gifting, homam and incantation (Japam) are prescribed as propitiation.

यथाविभवतो वापि कुर्यादाम्रतरुं शुभम् ।

स्निग्धं तथैव शाखाभिः सर्वतः संस्कृतं शुभम् ॥

श्वेतवस्त्रेण संवेष्ट्य फलैरपि सुकल्पितैः ।

गन्धपुष्पैः समभ्यर्च्य तण्डुलोपरि विन्यसेत् ॥

तण्डुलानां परिमाणं द्रोणानां च चतुष्टयम् ।

तदर्धमथवा ग्राह्यं यथाविभवतो नरः ॥

आचार्येऽथ विधिज्ञश्च सर्वशास्त्रार्थतत्त्ववित् ।

धर्मज्ञः सत्यवादी च कुलीनो लोकसम्मतः ॥

आहूय परया भक्त्या तेन पूजादि कारयेत् ।

वनस्पते रशनयेत्येतया पूजनादिकम् ॥

आग्नेय्यां दिशि होमश्च समिदाज्यतिलैर्भवेत् ।

मन्त्रांश्च शास्त्रतो दृष्ट्वा दाता च श्रद्धयान्वितः ॥

तिलहोमो व्याहृतिभिरष्टोत्तरसहस्रकम् ।

यद्देवा इति मन्त्रेण चाग्नौ होमः प्रशस्यते ।।
 ग्रहशान्तिश्च कर्त्तव्या गृह्योक्तविधिना ततः ।
 हुत्वा तु संस्रवान् पात्रे पात्रेऽन्यस्मिन्निधापयेत् ।।
 तस्यैव विद्रधिर्गच्छेदव्यास्तस्याप्रयत्नतः ।
 अग्नेरुत्तरतो भागे विधिज्ञो ब्राह्मणः शुभम् ।।
 स्थापयेदव्रणं कुम्भं सितवस्त्रेण वेष्टयेत् ।
 क्षिपेत्तत्र च रत्नानि मृत्तिकाः पञ्चरोचनम् ।।
 अश्वस्थानाद्गजस्थानाद्वल्मीकात्सङ्गमाद्धदात् ।।
 पञ्चत्वक्पल्लवान्क्षिप्त्वा पूरयेत्तीर्थवारिणा ।
 ततोऽभिषेकं कुर्वीत आपोहिष्ठादिभिः क्रमात् ।।
 हिरण्यवर्णेति ऋचा पवमानेति चैव हि ।
 भद्रासनोपविष्टस्य त्वभिषेकं च कारयेत् ।।
 ततः शुक्लाम्बरधरः शुक्लगन्धानुलेपनः ।
 सुवर्णमात्रं वृक्षं तं प्रदद्यात्प्राङ्मुखाय च ।।
 वस्त्रैर्गन्धैः पूजिताय रोगी स्वयमुदङ्मुखः ।
 आम्रत्वं ब्रह्मणा सृष्टः सर्वप्राणिहिताय च ।।
 वृक्षाणामादिभूतस्तु देवानां प्रीतिवर्धनः ।
 फलद्यौर्येण यत्प्राप्तं वैरूपं पूर्वजन्मजम् ।।
 सौवर्णवृक्षदानेन तुष्टाः सर्वाश्च देवताः ।
 विद्रधिं च शरीरोत्थं ब्राह्ममाभ्यन्तरं तथा ।।
 विनाशयन्तु सकलं स्वोच्चं कुर्वन्तु सर्वदा ।
 एवं दत्त्वा तु तदानमाचार्यायातिभक्तिः ।
 शनैः शतपदं गत्वा प्रणिपत्य विसर्जयेत् ।।
 अन्येभ्यो ब्राह्मणोभ्यश्च दद्याच्छक्त्या तु दक्षिणाम् ।
 ब्राह्मणान्भोजयित्वा तु स्वयं भुञ्जीत बन्धुभिः ।

A golden image of a mango tree, complete with branches and leaves, according to one's mite, should be got made, worshipped with sweet scented flowers and bedecked in a white cloth and placed in the middle of sixty four idangazhi of rice and gifted to a brahmin, learned in the dharmas and shastras, accompanied by the chanting of the mantra

quoted above. Some more brahmins should be fed and gifted with cash and then the patient should sit down to eat with his friends. With this procedure, the abscesses will subside.

त्वग्रक्तमांसमेदांसि प्रदूष्यास्थिसमाश्रिताः ।
 दोषाः शनैः शनैर्घोरं जनयन्त्युद्धता भृशम् ॥
 महाशूलं रुजावन्तं वृत्तं चाप्यथ वायतम् ।
 स विद्रधिरिति ख्यातो विज्ञेयः षड्विधश्च सः ।
 पृथग्दोषैः समस्तैश्च क्षतेनाप्यसृजा तथा ।
 मुष्टिप्रमाणो गुल्मस्तु विद्रधिस्तु ततः परम् ॥
 गुल्मास्तिष्ठति दोषेषु विद्रधिर्मांसशोणिते ।
 विद्रधिः पच्यते तस्माद्गुल्माख्यो न विपच्यते ॥

Passing on to the **Aetiology and treatment** of abscess, the text observes that an overabundance of Vaatha and other humours, affect the bones and then vitiate the blood, flesh, fat and skin resulting in circular or longish inflammations. These are called abscesses.

आध्मानं बद्धनिष्यन्दं छर्दिहिक्कातृषान्वितम् ।
 रुजाश्वाससमायुक्तं विद्रधिर्नाशयेन्नरम् ॥

Drawing attention to incurable abscesses, the text says, that bloating of abdomen, vomiting, hiccough, thirst and pain can be terminal signs.

जलौकापातनं शस्तं सर्वस्मिन्नेव विद्रधौ ।
 मृदुर्विरेको लघ्वन्नं स्वेदः पित्तान्तरं विना ॥

Passing on to **Treatment**, the text says that leeching, mild purging and light food are indicated as cures. in all abscesses and sweating in all forms, except in the case of those caused by Pittha.

वातघ्नोषधिकल्केस्तु वसातैलघृतप्लुतैः ।
 मुखोष्णो ब्रह्मलोपेतः प्रयोज्यो वातविद्रधौ ॥

Antivaatha materials, ground and mixed with meat, oil and ghee, lightly warmed and applied will result in abscesses due to Vaatha, subsiding.

स्यंदोपनाहः कर्तव्यः शिग्रुमूलसमन्वितः ।
 यवगोधूममुद्गैश्च स्विन्नपिष्टैः प्रलेपयेत् ॥

Unripe (Apakva) abscesses should be treated with sweating, through steam from water containing the root of Muringa.

Yavam, wheat and green gram, steamed and ground and applied to unripe abscess will make it ripe (suppurate).

पैत्तिकः शर्करालाजामधुकैः सारिवायुतैः ।

प्रदिह्यात्क्षीरपिष्टैर्वा वयस्योशीरचन्दनैः ।

पिवेदा त्रिफलाक्वाथं त्रिवृताकल्कसंयुतम् ॥

Sugar, puffed rice, Irattimathuram, Naruneendi kizhangu, Raamacham, and Sandalwood, ground in milk and applied or Trikolpakonna powdered and mixed with **Triphala kashaayam**, taken internally will make abscess due to Pittha, subside.

इष्टिकासिकतालोहगोशकृत्तुषपांसुभिः

गोमूत्रपिष्टैः सततं स्वेदयेच्छ्लेष्मविद्रधिम् ॥

Mud lumps, sand, dung and bran, mixed in cow's urine, warmed and applied cures abscesses due to Kapha.

सौभाञ्जनकनिर्व्यूहो हिङ्गुसैन्धवसंयुतः ।

अचिराद्विद्रधिं हन्ति प्रातः प्रातर्निषेवितः ॥

Kashaayam made of the skin of the root of Muringa with added Asafoetida and salt, consumed every morning leads to the subsiding of abscesses.

श्वेतवर्षाभुवो मूलं मूलं वरुणकस्य च ।

जलनं क्वाथितं पीतमपक्वं विद्रधिं जयेत् ॥

Kashaayam made of the root of white Tamizhaama and Neermaadulam is a cure, for abscesses that are localized.

कासीससैन्धवशिलाजतुहिङ्गुचूर्णमिश्रीकृतो वरुणवल्कलजः कषायः ।

अभ्यन्तरोत्थितमपक्वमतिप्रमाणं नृणामयं जयति विद्रधिमुग्रशोफम् ॥

Consumption of a kashaayam of Neermaadulam, mixed with **Annabedi**, Induppu, Kanmadam and Asafoetida will make big, unripe abscess with inflammation, subside.

WOUNDS, ULCERS AND SORES (VRANAM)

व्रणिताङ्गः स्त्रीलोलश्चौरः कान्तः सुसम्मतः स्त्रीणाम् ।

भौमशशोङ्कसुरेज्यैरेकस्थैश्चण्डरोगश्च ।।

Astrologically, a native born with *Mars, Moon and Jupiter in the same Rasi*, is likely to be, of handsome appearance, a womaniser, liked by women, is likely to suffer from wounds, ulcers / sores and will have tendencies to be a kleptomaniac.

कौमारदारमाढ्यं हेमालङ्कारभूषितं प्राज्ञम् ।

शूरं सव्रणगात्रं रुधिराङ्गनिरीक्षितो जीवः ।।

A native born with *Jupiter aspected by Mars* will be wealthy, bedecked with golden jewels, valourous and is likely to suffer from ulcers / sores for the condition caused by Mars, Moon and Jupiter being together in one rasi or by the aspect of Jupiter by Mars, propitiation is through japa, homa and gifts as prescribed earlier.

अतिमानादतिक्रोधातिस्नेहाद्भयादपि ।

यो धर्मनिश्चयं जानन्नन्यथा कुरुते तु यः ।

स पूयशोणितवहव्रणी भवति मानवः ।।

Extreme egoism, anger, friendship, fear, indulgence in unrighteous acts, though knowledgeable in righteous conduct, can lead to suppurated ulcers / sores. Propitiation is through observance of seven cycles of Krishchra vritham (austerities) and homa with Dharba grass, Gingely and ghee and feeding of fifty brahmins.

One who has committed **homicide by drowning or burning** will end up with ulcers in the stomach. Propitiation is through a gift of two cows, gift of cash and feeding of fifty brahmins.

पलेन वा तदर्धेन तदर्धार्धेन वा पुनः ।
 कारयेद्वाहनं हेमं चतुर्दन्तं च वारणम् ॥
 दन्ताःस्वर्णमयाः कार्या रत्नैर्नानाविधैर्युताः ।
 सर्वाभरणसंयुक्तं करिणं चोपकल्पयेत् ॥
 यत्र सर्वं प्रदेयं हि तस्य पार्श्वे समाहितः ।
 निदध्याद्विधिवत्प्राज्ञः सर्वव्रणविशुद्ध्यै ॥
 उपचारैः षोडशभिरर्चयेद्गन्धपुष्पकैः ।
 ततो ब्राह्मणमाहूय सर्वशास्त्रार्थकोविदम् ॥
 श्रुतवत्तोपसम्पन्नमनुद्वे गकरं नृणाम् ।
 भक्त्या सम्पूज्य वस्त्राद्यैर्होमं तेन च कारयेत् ।
 मन्त्रैः पौराणिकैः सम्यक्संहिताशास्त्रकोविदैः ।
 चत्वारो दिग्गजा ये च पुष्पदन्तादयश्च ये ॥
 सार्वभौमादयो ये च ह्याहुत्या तोषयामि तान् ॥
 समिदाज्यतिलैर्होमो गजस्य प्रीतयं भवेत् ॥
 तस्मै हुतवत्ते सम्यग्व्रणी प्रीत्यर्थमावृतः ।
 मन्त्रेणानेन विधिवद्दद्याद्भक्तिसमन्वितः ॥
 ध्यान मंत्रम ऐरावतश्चतुर्दन्तो गजानां नायकः स्वयम् ।
 दिग्दन्तिनां पूज्यतमो व्रणं क्षपयतु प्रभुः ॥
 अनन्तरमनुव्रज्य तमाचार्यं मुदान्वितः ।
 ब्राह्मणान्भोजयित्वा चस्वयं भुञ्जीत वाग्यतः ॥
 एवंकृते व्रणव्याधिस्तत्क्षणादेव नश्यति ।

Dealing with the Rules for gifting of an elephant, the text says, that the patient should get an image of a tusker, fashioned out of 1, ¼ or 1/8 phalam of gold, bedecked with a variety of jewels and after worship, with aromatic substances and scented flowers and with faith in his mind, gift it, to the accompaniment of chanting the mantra quoted above. This procedure will cure all types of ulcers / sores.

एकदेशोत्थितः शोफो व्रणानां पूर्वलक्षणम् ।
 षड्विधः स्यात्पृथक्सर्वदोषैस्त्वागन्तुकस्तथा ॥

शोफाःपडेते विज्ञेयाः प्रागुक्तैः शोफलक्षणैः ।

विशेषः कथ्यते चेष्टा पक्वापक्वविनिश्चयं ॥

विषमं पच्यते वातान्पित्तोत्पत्त्याचिरं चिरात् ।

कफजः पित्तजः शोफो रक्तजं तु समुद्भवः ॥

Passing on to the **Actiology and treatment**, the text notes that oedema, collection of fluid in some spot of the body is the initial symptom of an ulcer / sore. There are six types, classified - as originating spontaneously or because of the three vitiated humors, typhoid or blood. The symptoms of Shopha are the preliminary indications of these six types of ulcers / sores.

The swelling associated with vitiated Vaatha may or may not suppurate, while those associated with vitiated Pittha will suppurate fast and those associated with vitiated Kapha will take time to suppurate. Those associated with vitiated blood and those that appear spontaneously will suppurate fast .resembling those associated with vitiated Pittha.

मंदोष्मताल्पशोफत्वं काठिन्यं त्वक्सवर्णता ।

मन्दवेदनता चैव शोफनामादिलक्षणम् ॥

Unsuppurated ulcers / sores are skin coloured, slightly warm, with little fluid, hard and slightly painful.

नत्तऽनिलाद्रङ्गं न विना च पित्तं पाकः कफं चापि विना न पूयः ।

तस्माद्धि सर्वे परिपाककाले दोषे ॥

Piercing pain is a sign of vitiated Vaatha, suppuration a sign of vitiated Pittha and full suppuration a sign of vitiated Kapha. Ulcers / sores suppurate because of the vitiation of all three humours.

कक्षं समासाद्य यथैव वह्निर्वातेरितः मन्दहति प्रसह्य ।

तथैव पूयो ह्यविनिस्सृतोहि मांसं शिराः स्नायु च खादतीह ॥

Like fire engulfing dry grass, pus in an ulcer / sore, with no outlet, consumes the flesh and vessels.

मातुलिङ्गाग्निमन्थो च मुरदारुमहोषधम् ।

अहिम्ना चैव राग्ना च प्रलेपो वातशोफजित् ॥

The text mentions an ointment for application in cases of ulcer

/sores. caused by vitiated Vaatha, made from the ground rind of Thaali maadhulakkaaya, root of Munja, Devathaaram, Chukku, Maanji and Araththa.

दूर्वानलमूलं च मधुकं चन्दनं तथा ।

शीतलैश्च गणैः सर्वैः प्रलेपः पित्तशोफहा ॥

Pittha associated Shopha will subside with application of ground Cherukaruga, Raamacham, Irattimathuram, Sandalwood and other similar intrinsically cooling materials.

न्यग्रोधोदुम्बराश्चत्यप्लक्षवेतसवल्कलैः ।

ससर्पिभिः प्रलेपः स्याच्छोफनिर्वापणः परः ॥

Gnagrodaadi ointment (lepanam) is made from grinding the bark of Peraal, Athi, Arayaal, Ithi and Aattuvanji, in equal quantities and mixing with ghee. Swellings miraculously subside on an application of this ointment.

अजगन्धाश्चगन्धा च काला सरलया सह ।

एकैषीका च शृङ्गी च प्रलेपः सूक्ष्मशोफहा ॥

Ajagandhaadi ointment (lepanam), made of the root of Aattukottappaala, Amukkuram, Manjatti, the root of Veluthanochi and Karkatakashrunji, is reputed to cure all ulcers / sores.

हस्तिदन्तं जले घृष्टं विन्दुमात्रप्रलेपनात् ।

अत्यर्थकठिने वापि शोफे पाचनभेदनम् ॥

A drop of **Hashtidandhi ointment** (lepanam), made by grinding the teeth or tusk of an elephant in cold water, is reputed to cure even severe cases of ulcers / sores, which will suppurate and burst.

चिरविल्वान्निकौ दन्ती चित्रको हयमारकः ।

कपोतकङ्कगृध्णां पुरीषाणि च दारणे ॥

An application of **Chirivilvaadi ointment**, made by grinding together of Kanaveeram, Aavin bark (tholi), Koduveli kizhangu, roots of Naagadandi and white Castor, along with the excreta of pigeon, eagle and vulture, will lead to the bursting of even a persistent abscess.

निम्बपत्रं तिला दन्ती चिवुकं हयमारकम् ॥

दुष्टव्रणप्रशमनो लेपः शोधनकेसरी ॥

Suppurating abscess will subside, with application of **Nimbapathraadi ointment**, made of leaves of Margosa, mustard, root of Naagadandi, Koduveli kizhangu and Kanaveeram.

अभयात्रिवृतादन्तीलाङ्गलीमधुसैन्धवैः

सुषवीपत्रद्यत्तुरवलामोटाकुठेरकाः

पृथगेतैः प्रलेपेन गर्भारव्रणरोपणा ।।

Even the worst cases of abscess will respond to application of **Abayaadi ointment**, made by grinding together, Kadukka, Thrikolpa konna, root of Naagadandhi, Menthonni kizhangu, Honey, Induppu, and the leaves of Datura and Pullanji, Kurunthotti, Anamodagam and Tulsi.

पञ्चवल्कलचूर्णैर्वा शुक्तिचूर्णसमायुतैः ।

घातकीरोग्रचूर्णैर्वा तथा रोहन्ति ते व्रणाः ।।

Application of a powder made of the barks of Atthi, Itthi, Arayaalu, Peraalu, Kottam either alone or with powdered pearl oyster or with powdered Thaadi and bark of Pachotti will cure even deep abscesses.

निम्बपत्रवचाहिङ्गुसर्पिलवणसैन्धवैः ।

धूपनं कृमिरोगघ्नं व्रणकण्डूरुजापहम् ।।

Letting smoke from **Nimbapathraadi dhoopam**, made of bark of Margosa, Vyambu, asafoetida, ghee and Induppu, waft over the abscess, will kill the germs, cure itching and relieve pain.

अग्निदग्धे व्रणे सम्यक्प्रयुज्जीत चिकित्सकः ।

पित्तविद्राधिवीसर्पशमनं लेपनादिकम् ।।

The Doctor (Vaidyan) should use his discretion, in choosing the protocol and ointments to treat Pitha Vithradhi, Visarpam (Herpes) and burns.

वाताभिभूताञ्छस्तांश्च धूपयेदुग्रवेदनान् ।।

यवाज्यभूर्जमदनश्रीवेष्टकसुराह्वयैः ।।

Very painful abscess associated with vitiated Vaatha will subside, by application of smoke from Yavam, ghee, leaves of Poothakonna, resin from Thiruvatta and bark of Malangaara and Devathaaram.

करञ्जारिष्टनिर्गुणडीरसो हन्यात्कृमिव्रणान् ।

लशुनेनाथ वा दद्याल्लेपनं कृमिनाशनम् ॥

Karaangnaadi ointment, which applied to abscesses, will kill the germs, is prepared by grinding bark of Punja and Margosa, root of Karinochi and making a decoction mixed with juice extracted from crushed garlic or juice from crushed Garlic.

येक्लेदपाकस्तु तिगन्धवन्तो व्रणा महान्तः सरुजः सशोफाः ।

प्रयान्ति ते गुग्गुलुमिश्रितेन पीतेन शान्तिं त्रिफलारसेन ॥

Powdered Gulgulu added to Triphala kashaayam and consumed will cure painful, evil smelling abscess with oozing pus.

जातीनिम्बपटोलपत्रकटुकादार्वाणिशासारिवा-

मज्जिष्ठामयसिक्थतुत्थमधुकैर्नक्ताह्ववीजैः समैः ।

सर्पिः सिद्धमनेन सूक्ष्मवदना मर्माश्रिताः स्त्राविणो

गम्भीराः सरुजो व्रणाः सगतिकाः शुध्यन्तिरोहन्ति च ॥

Jaathyaadi gritham, is prepared by mixing and boiling with ghee, leaves of Pichchakam and Padavalam, bark of Maramanjali, Varattumanjal, Neruneendi kizhangu, powdered Manjatti, wax, Raamacham, Thuthu, Irattimathuram and seeds of Punga. When this medicated ghee is applied or used as a drip, it cures suppurating, oozing, clearly visible abscesses in vital spots.

मनश्शिला समज्जिष्ठा सलाक्षा रजनीद्वयम् ।

प्रलेपः सघृतः क्षौद्रस्त्वग्विशुद्धिकरः परः ॥

Manassilaadi ointment, is prepared by mixing powdered Manayola, Manjatti, Kolarakku, Varattumanjal, bark of Maramanjali with honey and ghee. Application of this ointment cleanses the wound.

अयोरजः सकासीसं त्रिफलाकुसुमानि च ।

प्रलेपः कुरुते कात्स्न्यं सद्य एव नवत्वचि ॥

Ayorajaadi ointment, prepared from Loha choornam, Kaasin choornam, Triphala and Naaga flowers, will quickly dry up abscesses.

कालीयकफलाग्रास्थिहेमकालारसोत्तमैः ।

लेपः सगोमयरसः स सर्वर्णकरः परः ॥

Kaaleeyakaadi ointment, is prepared by grinding in the supernatant fluid over curd, Rakthachandanam, Triphala, the kernels of the mango seed, seeds of Ponnummatha, Manjatti, Kottam and Narumpasa (resin). Application of this ointment will restore the colour of the skin.

सद्यः कृतं व्रणं वैद्यः सशूलं परिषेचयेत् ।

यष्टीमधुकयुक्तेन सर्पिषा माक्षिकेण तु ॥

The text, passing on to **abscesses at the joints (Sandhya Vrna)**, prescribes as a cure, a drip made of Irattimathuram Kashaayam, honey and ghee.

मत्वागन्तुव्रणं वैद्यो घृतक्षौद्रसमन्विता ।

शीता क्रिया प्रयोक्तव्या पित्तरक्तोष्मनाशिनी ॥

While consuming or having a drip of, ghee and honey will help subside sudden eruptions, due to vitiated Pittharaktham, consumption of materials with powerful cooling effect will help in the case of abscesses at the joints.

आमाशयस्थे रुधिरे वमनं पथ्यमुच्यते ।

पक्वाशयस्थे देयं च रेचनं च समासतः ॥

Vomiting and purging are the appropriate treatments for blood accumulated in the upper and lower abdomen respectively.

क्वाथो वंशत्वगेरण्डश्चदंष्ट्राश्मभिदा कृतः ।

सहिङ्गुसैन्धवःपीतः कोष्ठस्थं त्रावयेदसृक् ॥

Consumption of **Vamsathwagaadi kashaayam**, made from bamboo leaves, roots of white Castor, Naaikurna and Kaattuvanji with Induppu and asafoetida added, will relieve the condition of obstructed blood in the lower abdomen. Continued for seven consecutive days, this preparation will relieve abscesses at the joints.

यवकोलकुलुत्थानां निस्नेहेन रसेन वा ।

भूञ्जीतान्नं यवागूं वा पिवेत्सैन्धवसंयुतम् ॥

इति सप्ताहिकः प्रोक्तः सद्योव्रणहितो विधिः ।

सप्ताहात्परतः कार्या शरीरव्रणवत्क्रिया ॥

Juice from Yavam, Landa kuru and Horsegram with gruel or cooked rice consumed with Induppu, help in the cure of abscesses.

व्रणे श्वयथुरायासात्स च रागश्च जागरात् ।

तो च रुक्च दिवास्वापात्तं च मृत्युश्च मैथुनात् ॥

An abscess will swell with exertion, get ruddy with sleeplessness, painful with daytime sleeping and lead to death with indulgence in sex.

आदौ भग्नं विदित्वा तु सेचयेच्छीतवारिणा ।

पङ्केनालेपनं कुर्याद्बन्धनं च कुशान्वितम् ॥

Dealing with treatment of Fractures (Bhagna), the text recommends cold water drip or application of intrinsically cooling materials and dressing with Darbha grass.

आलेपनार्थं मज्जिष्ठा मधुकं चाम्लपेषितम् ।

शतधौतघृतोन्मिश्रं शालिपिष्टं च लेपनम् ॥

Application of Manjatti and Induppu, ground in fermented kaadi or rice from Sheelinella made into dough, mixed with Sathadhoutha gritham are indicated as cures for abscesses.

न्यग्रोधादिकषायं तु सुशीतं परिषेचनम् ।

पञ्चमूलीविपक्वं तु क्षीरं दद्यात्सवेदने ॥

A Kashaayam made of materials in the Nagrodaadi group (ganam) and milk, boiled and reduced, allowed to cool and used as a drip along with Panchamoolam will heal abscesses.

सुखोष्णमवचार्यं वा चुक्रतैलं विजानता ।

गृष्टिक्षीरं ससर्पिष्कं मधुरौषधसाधितम् ॥

Crushed joints and bones are effectively treated, with milk from a cow that has calved for the first time, mixed with medicines, falling in the group of sweet materials, boiled and reduced and taken with ghee.

मूलं सृगालविन्नायाः पीत्वा मांसरसेन तु ॥

तच्च्युर्णीकृत्य सप्ताहादस्थिभङ्गमपोहति ॥

Dried and powdered leaves of Orila, taken with meat soup, for seven consecutive days, is effective in treating crushed bones.

आभाचूर्णं मधुयुतमस्थिभङ्गं त्र्यहं पिवेत् ।
पीत्वा चापि भवेत्सम्यग्ब्रस्रसारनिभं दृढम् ॥

Affected bones will get phenomenally strengthened, with the use of Aabha choornam with honey, for three consecutive days.

लवणं कटुकं क्षारमम्लं मैथुनपानकम् ।
व्यायामं न च सेवेत भग्नो रूक्षान्नमेव च ॥

The text mentions, salty and hot food, sour and spicy food, sweet drink (paanakam) exercise and sex, as things to avoid, while nursing a fracture.

नाडीनां गतिमन्विष्य शस्त्रेणोत्पाट्य कर्मवित् ।
सर्वं व्रणक्रमं कुर्याच्छोधनं रोपणादिकम् ॥

An efficient Vaidya will diagnose, with the help of the pulse will resort to incision depending on the type of abscess.

नाडीं वातकृतां साधु पाटितां लेपयेद्भिषक् ।
प्रत्यक्पुष्पीफलयुतैस्तिलैः पिष्टैः प्रलेपयेत् ॥

The Vaidya will incise properly and apply an ointment made of ground Kadalaadi and Gingely along the vaatha naadi.

पैत्तिकां तिलमज्जिष्ठानागदन्तीनिशाह्वयैः ।
श्लैष्मिकीं तिलयष्ट्याह्वनिकुम्भारिष्टसैन्धवैः ॥

Ground Manjatti, Gingely, root of Naagadandi, Varattumanjal and bark of Maramanjal should be applied to Pittha naadi and Gingely, Irattimthuram, root of Naagadandi, bark of Margosa and Induppu should be applied to Shleshna naadi.

शल्यजांतिलमध्वाज्यैर्लेपयेच्छिन्नशोधिनीम् ।
अशस्त्रकृत्यामेषिण्याभित्वाने सम्यगेषिताम् ॥
क्षारपीतेन सूत्रेण बहुशो दारयेत् गतिम् ।
व्रणेषु दृष्टसूक्ष्मास्यगम्भीरादिषु साधनम् ॥

Bark of Konna, Cheruthen, Varattumanjal and Manjatti, powdered, mixed with ghee and honey and applied as a poultice (Suthavarthi) cleanses the abscess and arrests its growth. Gingely, Cheruthen and ghee is applied along the Shallya naadi.

जात्यर्कशम्याककरञ्जदन्तसीन्धूत्थसौवर्चलयावशूकैः

वर्तिः कृता हन्त्यधिरेण नाडीं स्नुक्क्षीरपिष्टा सह सैन्धवेन ।।

A medication made of the leaves of Pichchakam and Datura and roots of Punga and Naagadandi, Induppu, Thuvarchilakkaaram and Chavalkaaram, is effective in the case of Naadivranam.

कृशदुर्बलभीरूणां नाडी मर्मश्रिता तु या ।

क्षारमात्रेण तां छिन्द्यान् शस्त्रेण कदाचन ।।

Surgical intervention is ruled out in the case of cowards, lean and weak people and in the case of abscess at vital spots. These are to be treated only by medication.

गुग्गुलुस्त्रिफलाव्योषैः समांशैश्चाज्ययोजितैः ।

नाडीदुष्टव्रणं हन्ति भगन्दरविनाशनः ।।

Gulgulu, Triphala, Chukku, Milagu and Thippaly in equal quantities, mixed and ground and taken with ghee, is a cure for Naadivranam, Fistula and nasty abscesses.

समूलपत्रां निर्गुण्डीं पीडयित्वा रसेन तु ।

तेन सिद्धं समं तैलं नाडिदुष्टव्रणापहम् ।।

Juice from crushed Karinochi, mixed with kalkam and boiled and applied, will cure Naadivranam and nasty abscesses.

कुष्ठभगन्दररोगैरभिभूतं ह्रस्वजीवितं निधनम् ।

सर्वारम्भविहीनं जनयति कितवं सदा दुष्टम् ।।

Astrologically, a native born with Saturn in the eighth house, is likely to suffer from Leprosy, Fistula, lead a low grade life, be poor, be a spendthrift, be disinterested in life and tend to be an evil person. Saturn is to be propitiated through ritual bath, japa, homa and gifts, as prescribed earlier.

रोगैर्भगन्दराद्यैः सतप्ता बन्धुभिः सह विरुद्धः ।

कर्कटके दिननाथे भौमेन निरीक्षिते रवेः पुत्रे ।।

A native with *Sun and Saturn posited in Cancer and aspected by Mars*, is likely to suffer from Fistula and fissures and will have strained relations with his relatives.

Propitiation of Sun is through japa, homa etc, as previously prescribed.

कुष्ठकण्डूविकारैश्च क्षयकुष्ठभगन्दरैः ।

गजादिवाहनभयं भवेच्चन्द्रान्तगे बुधे ॥

Mercury's subperiod in Moon's dasa, is likely to produce Leprosy, Eczema, Tuberculosis, Fistula and fear of elephants and similar mounts.

यो गृहीत्वा द्विजो मोहान्नियुक्तो धर्मनिश्चये ।

भगन्दरो भवेत्तस्य ह्यधर्मं वदतो मुखात् ॥

Passing on to **Karma vibhaaga**, the text mentions, that a purohit (one who conducts sacred rituals) entrusted by a King, with resources, has recourse to misappropriation for spending on unrighteous deeds. is likely to develop Fistula.

Propitiation is through a gift of gems, gold and crop bearing land to a brahmin who is also offered food. This intervention, cures even chronic, running sores.

Padma Puraana pronounces, that a person who misbehaves with his Guru's wife, is likely to develop Fistula. According to Vriddha Bodhaayana Gautama, propitiation is through a gift of the nine gems as per procedure detailed below.

माणिक्यं पद्मरागं च वज्रं वैदूर्यमेव च ।

मौक्तिकं पुष्परागं च सम्यङ् मरकतं तथा ॥

हरितं च नवैतानि स्वर्णपात्रोपरि न्यसेत् ।

अथवा राजते ताम्रे ग्रहान्मन्त्रैः प्रपूजयेत् ॥

नवग्रहाणां प्रीत्यर्थं ब्रह्मणा निर्मितं पुरा ।

गन्धपुष्पाक्षतैर्धूपैर्नैवेद्यैस्तान्प्रपूजयेत् ॥

ततो ब्राह्मणमाहूय सर्वशास्त्रार्थकोविदम् ।

आदित्यादिग्रहाः सर्वे नवरत्नप्रदानतः

विनाशयन्तु मे दुष्टं क्षिप्रमेव भगन्दरम् ।

अनेन कर्मणा भूतं यथावद्विहितेन तु ।

नरो नैरुज्यमाप्नोति निःसन्दिग्धं भगन्दरी ॥

The nine gems - Ruby, Coral, Diamond, Cat's eye, Pearl, White Sapphire, Emerald and Gomedhaka - put in a vessel of Gold or Silver or Copper are worshipped with frankincense, flowers, Akshada (rice with turmeric used for blessing), water, and naivedhyam (offering of food) After worshipping the Nine planets with appropriate individual mantras and homa, as previously mentioned, the gems are to be gifted, accompanied by mental recitation of the above mentioned prayers, to a learned and noble brahmin, fetched for the purpose. Fistula will be cured by such an intervention.

गुदस्य द्रव्यङ्गुले क्षेत्रे पार्श्वतः पिटिकार्तिकृत् ।

भिन्ना भगन्दरो ज्ञेयः स च पञ्चविधो भवेत् ॥

Passing on to **Aetiology and treatment**, the text mentions that an eruption in the perineal region, which bursts, is called a Fistula, Before bursting it is just an eruption. There are five types respectively associated with Vaatha, Pittha, Kapha, Typhoid and lastly the type which is spontaneous.

कटीकपालनिस्तोददाहकम्बूरुजादयः ।

भवन्ति पूर्वरूपाणि भविष्यन्ति भगन्दरे ॥

Itching, heat and pain in the skull and waistline are the early symptoms of Fistula.

वृषणासनयोर्मध्यप्रदेशो भग उच्यते ।

तमेव दारयत्यस्माद्भगन्दर इति स्मृतः ॥

As the perineal region is known as Bagam, the affliction goes by the name of Bagantharam (Fistula).

वातमूत्रपुरीषाणि कृमयः शुक्रमेव च ।

भगन्दरात्स्त्रवन्तश्च नाशयन्ति तमातुरम् ॥

If Vaayu, semen, urine, faeces and germs start coming out of a fistula, the condition is terminal.

गुदस्य श्वयथुं दृष्ट्वा विशोष्यातस्तु शोधयेत् ।

रक्तावसेचनं कार्यं यथापाकं न गच्छति ॥

If there is swelling in the perineal region, the text advises purging and if there is no pus formation, blood - letting.

वटपत्रेष्टिकाशौण्डीगुडूच्यः सपुनर्नवाः ।

सुषिष्टाः पिटिकावस्थे लेपः शस्तो भगन्दरे ॥

The text suggests as a cure, the bud of Peraal. Thippali, Amrith and the root of Tamizhaama, ground and applied in the swollen area of suspected Fistula.

रसाञ्जनं हरिद्रे द्वे मञ्जिष्ठानिम्बपल्लवाः ।

तैलं घृतं वातपक्वभगन्दरविनाशनम् ॥

An application of a mixture of Rasaanjanam. Varattumanjal. bark of Maramanjal. Manjatti and tender leaves of Margosa, made into an oil or ghee, will cure suppurated fistula ascribable to vitiated Vaatha.

सुहृद्वर्कदुग्धदार्वाभिर्वर्ति कृत्वा विचक्षणः ।

भगन्दरगतिं ज्ञात्वा पूरयेत्तां प्रयत्नतः ॥

A lotion prepared from the latex from Cactus (Kalli Paal), latex from Calatropis and bark of Maramanjal. will in the hands of a diligent Vaidya, applied over the entire spread of the fistula, cure it and also normalise vitiated blood vessels (naadi).

तिलाभयाकुष्ठमरिष्टपत्रं निशा वचा रोध्रमगारधूमः ।

भगन्दरे नाड्युपदंशयोश्च दुष्टव्रणे शोधनरोपणोऽयम् ॥

Gingely. Kadukka rind, Kottam, Varattumanjal, Vyambu, bark of Paachotti. Margosa and Tobacco leaves, ground and applied, will dry up Syphilis. Fistula, ulcers along blood vessels and suppurated ulcers (Dushta vram).

त्रिफलारससंयुक्तं विडालास्थिप्रलेपनम् ।

भगन्दरं निहत्याशु दुष्टव्रणहरं परम् ॥

An application of Cat's bones ground in Triphala kashaayam is reputed to cure Fistula instantaneously and make suppurated ulcers, dry up miraculously.

सुधावचालाङ्गलिनीं हरितालं सुवर्चिकाम् ।

ज्योतिष्मतीं च संहृत्य तैलं धीरो विपाचयेत् ॥

एतद्विष्यन्दनं नाम तैलं दद्याद्भगन्दरे ।

शोधनं रोपणं चैव दुष्टनाडी व्यपोहति ॥

Vishyandana thailam. mixed with Vyambu. Menthoni kizhangu. Arithaaram. Thuvarchilakkaaram and Cherupunna rice will cleanse and dry up suppurated ulcers and ulcers of blood vessels (Dushta Vrnām and Naadi Vrnām).

करवीरनिशादन्तीलाङ्गुलीलवणाग्निभिः ।

मातुलिङ्गार्कपयसा पचेत्तैलं भगन्दरे ॥

Fistula will subside with the application of **Karaveeraadyam Thailam**, made from equal parts of Karaveeram. Varattumanjal, root of Naagadandhi. Menthoni kizhangu. Induppu. Koduveli kizhangu with kalkam and juice of Maadulanaaranga. and latex from Calatropis. boiled to make an oil.

व्यायामं मैथुनं शुद्धं पृष्ठयानं गुरुणि च ।

संवत्सरं परिहरेदुपगूढव्रणो नरः ॥

Fistula patients should avoid exercise. sex. effortful work. travel by mounts like horse or elephant and heavy food.

SYPHILIS (UPADAMSAM)

अन्तर्दशादशायां सितस्य शशिनो यदा भवति ।

नखदशनशिशनरोगैः सह भवति च कामलारोगैः ॥

Astrologically, Jaundice and affectations of the nails, teeth and genital organs are likely during the *sub period of the Moon during the Dasa of Venus*. Moon can be propitiated through japa and homa as previously prescribed.

मातृगामी भवेद्यस्तु लिङ्ग तस्य विनश्यति ।

तस्य प्रतिक्रियां कर्तुं लिङ्गमुत्तरतो न्यसेत् ॥

Passing on to the **Karma vibhaaga**, the text mentions, that sex with one's mother, is likely to result in Syphilis and similar diseases, leading to the destruction of the individual.

Propitiation is through gifting images of a Lingam and Kubera, to a brahmin.

कृष्णवस्त्रसमाच्छन्नं कृष्णमात्यविभूषितम् ।

तस्योपरि क्षिपेत्कांस्यपात्रे देवं धनेश्वरम् ॥

सुवर्णनिष्ककर्षेण निर्मितं नरवाहनम् ।

यजेत्पुरुषसूक्तेन धनदं विष्णुरूपिणम् ॥

अथर्ववेदविप्रेण ह्यथर्वाणं समापयेत् ।

सुवर्णपुत्तिकां कृत्वा निष्कविंशतिसङ्ख्यया ।

दद्याद्विप्राय सम्पूज्य निष्कविंशमिति ब्रुवन् ।

निधीनामधिपो देवः शङ्करस्य प्रियः सखा ।

सौम्याशाधिपतिः स्वामी मम पापं व्यपोहतु ॥

इमं मन्त्रं समुच्चार्य आचार्याय यथाविधि ।

दद्यादेवं धनेशं तु लिङ्गनाशे तु सिद्धये ॥

Dealing with the **rules relating to gifting of wealth**, the text observes, that for a cure of Syphilis, after worship of golden images of a Linga and Kubera to the accompaniment of Purusha Suktham, they should be placed in a bronze vessel, dressed in black apparel and be gifted to a brahmin, reciting the mantra quoted above.

हस्ताभिधातान्नखदन्तपातादधावनादत्यपसेवनाद्वा ।

योनिप्रदोषाच्च भवन्ति शिशने पञ्चोपदंशा विविधोपचारैः ।।

The text passes on to the **Aetiology and treatment**, and says that handling, injuries from nails and teeth, being oversexed, unhygienic habits, vaginal affectations, and discourteous actions can lead to Syphilis, of which there are five types.

स्निग्धस्विन्नस्य तेष्वादौ ध्वजमध्यशिराव्यथः ।

जलौकः पातनं च स्याद्यद्वाधः शोधनं तथा ।

पाको रक्ष्यः प्रयत्नेन शिशनक्षेपकरो हि सः ।।

Patients of Syphilis can be treated through oil massage and sweating. The artery in the middle of the male organ, could be cut to let out blood or blood letting resorted to through leeching. Precautions are to be taken, to see that there is no pus formation, as this may, in extreme cases, lead to the loss of the organ.

पटोलनिम्बत्रिफलागुडूचीक्वाथं पिबेद्वा खदिरासनाभ्याम् ।

सगुग्गुलुं वा त्रिफलायुतं वा सर्वोपदंशापहरः प्रयोगः ।।

All types of Syphilis will respond to a **kashaayam** made of the stem of Snake gourd, bark of Margosa, Triphala, and Amrith or a kashaayam made of the heart wood of Karunkali and Venga trees, mixed with Triphala or Gulgulu powder.

त्रिफलायाः कषायेण भृङ्गराजरसेन वा ।

व्रणप्रक्षालनं कुर्यादुशप्रशान्तये ।।

Cleansing of the area affected by Syphilis, with **Triphala kashaayam** or **Kayyoni kashaayam** will yield beneficial results.

दहेत्कटाहे त्रिफलां समांशां मधुसंयुताम् ।

उपदंशे प्रलेपोऽयं सद्यो रोहयति व्रणम् ।।

An application of a powder made of Gooseberry, Thaanikka and Kadukka in equal quantities, roasted in a copper vessel, is reputed to dry up Syphilitic ulcers.

जयाजात्यश्चमारार्कशम्याकानां दलैः पृथक् ।

कृतं प्रक्षालने क्वाथं मेढ्रपाके प्रयोजयेत् ॥

A **kashaayam** made of each of the following viz the leaves of Shoe flower, Pichchakam, Kanaveeram, Konna and Calatropis can be used beneficially for washing, pus affected areas.

करञ्जनिम्बार्जु नशालजम्बूवटादीभिः कल्ककषायसिद्धम् ।

सर्पिर्निहन्यादुपदंशदोषं सदाहपाकं स्त्रुतिरागयुक्तम् ॥

A **kashaayam** made of the seeds of Punga, rind of Neermaathulam, bark of Peraal, mixed with a kalkam of the same ingredients, boiled and made into a ghee (gritham) and applied to Syphilitic areas that are warm, suppurated, oozing pus and ruddy, will lead to a cure.

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DISORDERS OF THE PENIS (SHOOKA DOSHA)

अक्रमाच्छेफसो वृद्धिं योऽभिवाञ्छति मूढधीः ।

व्याधयस्तस्य जायन्ते दश चाष्टौ च शूकजाः ।।

Passing on to the Chapter on Penial Disorders, dealing with **Aetiology**, the text says, that foolish persons, seeking to improve their penial powers, apply potent unproven ointments, leading to eighteen types of disorders of the phallus.

गौरसर्पपसंस्थानाः शूकनिर्मुक्तहेतुकाः ।

पिटिकाः श्लेष्मवाताभ्यां ज्ञेयाः सर्षपिकास्तु ताः ।।

Harmful substances, ground and applied to the male organ, vitiates the humours and leads to eruptions similar in size to white mustard.

हितं च सर्पिषः पानं पथ्यं वापि विरेचनम् ।

हितं शोणितमोक्षश्च यथापि लघुभोजनम् ।।

शूकरोगं हरेद्रक्तं पक्वे शोधनरोपणम् ।

त्रिकटुत्रिफलारोध्रैर्लोपस्तैलं च रोपणम् ।।

The cure of Syphilis will be helped by an application of medicated ghee, purging, blood letting and light food. Blood letting is indicated in Syphilis which is not fully developed whereas in the case of fully developed Syphilis, cleansing and dressing etc are called for. An application of Chukku, Milagu, Thippali and bark of Paachotti, made into an oil or ointment, will cure the ulcers.

LEPROSY (KUSHTAM)

छिद्रस्थराहुमार्तण्डौ कुष्ठरोगप्रदायकौ ।

महाकुष्ठकरस्ताभ्यां सङ्गतो मङ्गलः परम् ॥

Astrologically, a native born with the *Sun and Rahu*, or the *Sun, Rahu and Mars in the eighth Rasi*, is likely to suffer from Leprosy.

भौमदशायां लभते नृपाग्निचौरामयादिरिपुमन्दान् ।

मूर्छाशोणितदोषाः शाखाच्छेदो व्रणश्चापि ॥

Kings, in their *Mars Dasa*, are likely to be apprehensive of fire and thieves, to be disease prone and develop enemies and suffer from unconsciouness, blood disorders, injuries or loss of limbs and ulcers.

कुत्सितचरितः कुष्ठी सितार्करविमुक्तैः सहितैः ॥

A native with *Venus, Sun and Saturn in one Rasi*, is likely to develop Leprosy.

कुत्सितरामाभर्त्ता बहुशत्रुः क्षीणबान्धवो दीनः ।

भौमगृहे सितदृष्टे दिवसकरे जायते कुष्ठी ॥

A native with the *Sun posited in a house of Mars and aspected by Venus*, is likely to have as wife, a woman of disrepute and have few relatives and many enemies, will be poor and is likely to develop Leprosy.

दुर्नामकुष्ठरोगैरभिभूतो निर्दयो विगतलज्जः ।

सिंहे तिमिरविशेषे शुक्रेण निरीक्षितो जातः ॥

A native with the *Sun posited in Leo and aspected by Venus*, is likely to suffer from Dysentery and Leprosy and will be without shame or generosity.

The Planets are to be propitiated, by japa and homa, appropriate to the individual planets, as prescribed earlier.

Passing on to the **Karma vibhaaga**, the text mentions that, one who has hurt animals, is likely to be a leper and one who has stolen clothes is likely to develop Leucoderma.

Propitiation, is through the observance of Krishchra Chaandraayana vritham.

One who, against all reason, has belaboured another, is likely to suffer from "Kari Mukham". Propitiation in such cases is through observance of Adikrishchra vritham.

One who has hurt animals lower in the evolutionary scale, is likely to suffer from a discoloured face, "Vivarna mukham" The prescribed propitiation, is Chaandraayana vritham.

According to the Vaayu Purana, one who steals other's wealth is likely to end up as a leper. Propitiation is through the gift of a bull's image, reputed to cure all types of Leprosy.

पलैस्त्रिभिः प्रकुर्वीत द्वाभ्यामेकेन वा पुनः ।।
 राजतं वृषभं शुभ्रं हेमशृङ्गविभूषितम् ।
 महेश्वरेणोमया च प्रकुर्यात्तमधिष्ठितम् ।।
 सौवर्णे प्रतिमे द्वे तु पूर्वोक्तेन क्रमेण तु ।
 यथाविभवमानेन वित्तशाठ्यं न कारयेत् ।।
 पलाष्टके कांस्यपात्रे स्थापयेत्तं विचक्षणः ।
 श्वेतपुष्पैरक्षतैश्च श्वेतवस्त्रैरलङ्कृतः ।।
 ब्राह्मणं वेदसम्पन्नं स्वाचारं संयतेन्द्रियम् ।
 सर्वशास्त्रप्रवक्तारं प्रतिग्रहपराङ्मुखम् ।।
 दीनं कुलीनं धर्मज्ञमनुद्वेगकरं नृणाम् ।
 क्रोधलोभविहीनं च सर्वशास्त्रार्थकोविदम् ।।
 गृहमाहूय भक्त्या तं यथाविधि समर्चयेत् ।
 केयूरमुकुटैस्त्रैर्माङ्गल्यैश्चाङ्गुलीयकैः ।।
 होमश्च पूववत्कार्यः उमाशङ्करयोस्तथा ।
 उदङ्मुखोपविष्टाय महादेवस्य सन्निधौ ।।

प्राङ्मुखां व्याधितो दद्यान्मन्त्रेणानेन धर्मतः ।

अष्टमूर्ते महेशान कृपया वृषभध्वज ॥

श्वेतमौदुम्बरं सर्वमथवा श्वेतमेव च ।

त्रिदोषजनितं यच्च मण्डलान्यथवानध ॥

पूर्वकर्मविपाकोत्थं पार्वतीनाथ सर्वग ।

कुण्ठहा भव सर्वेश रक्ष मां पावैतीपते ॥

The text goes on to describe the Vrishaba Daanam Vidhi, the rules for making the gift of a bull. Golden images of Paramasiva and Parvathi are to be installed on the image of a white bull, with horns of 1,2, or 3 phalams of gold, the arrangement being placed in a vessel of eight phalams of bronze, decked in white apparel and with sacred rice (akshada), gifted to a righteous brahmin hailing from a good brahmin family, who has conquered his senses, who knows the prescribed way of accepting a gift, who is learned in the Sasthraas, who does not hurt the emotions of others and who is free from ego and anger. Such a brahmin should be fetched home, gifted with ear ornaments, a crown, a special ring and apparel. The patient should hand over the gifts, facing East and to the accompaniment of the recitation of the mantra, mentioned above. This ritual is reputed to cure all types of Leprosy.

LEUCODERMA (SWITHROGAM)

शिरसो रुग्णलरोगः स्थित्रं सहसा ज्वरं च शूलं च ।

तपनदशायां शुक्रे देशत्यागो भवेदरिभिः ॥

Astrologically, afflictions of the head, Lymphadenopathy, Leprosy, Leucoderma, fever, stomach ache and having to leave one's native place due to the activities of one's enemies, can be expected during the *sub - period of Venus, in the Maha Dasa of the Sun*. Venus is to be propitiated through japa and homa as earlier prescribed.

Passing on to the **Karma vibhaaga**, the text mentions, that one who has stolen clothes, is likely to suffer from Leucoderma. As propitiation, "Saanthapana" rituals are to be performed and the mantra "Chitram Devaanaam" to be repeated 10,000 times, homa with paayasam and ghee performed and silver fabric gifted. For propitiating the Sun, a white cow with rich milk yield, appareled and garlanded, should be gifted.

Astrologically, Scabies is indicated during the *sub - period of Mercury in the maha Dasa of the Sun*, and Mercury should be propitiated through the rituals, earlier prescribed.

Passing on on the **Karma vibhaaga**, the text says that one who, in his earlier birth has coveted the possessions of others, is likely to suffer from Ring worm and suppurating ulcers on his body which ooze pus and blood. A fast for three days and feeding of brahmins are prescribed as propitiation.

One who in his previous birth has, in sacred places like Kurukshetra, on ritualistic days like those on which eclipses occur, received prohibited items as gifts, is likely to suffer from Scabies, itching, cough, Asthma and infections from germs. Propitiation is through

the gifting of a she buffalo, in the manner earlier prescribed.

काम्यं यद्दीयते दानं तत्समग्रं सुखावहम् ।

असमग्रं तु दोषाय भवतीह परत्र च ॥

Gifting things dear to your heart will lead to happiness. Contrary action will lead to opposite effects.

Chanting of Purusha Suktham, Sahasranaama, repeating 'Udyannadya' Rik 10008 times, homa with paayasam and ghee, gifting of gold and gold apparel, feeding of 50 brahmíns and Sahasra kalasa Snaanam and chanting 10000 times 'Achudaanantha Govinda' are the prescribed ritualistic actions.

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A TYPE OF PSORIASIS, WEEPING ECZEMA AND SCABIES (DADRU, VICHARCHIKA AND PAAMA)

दद्विविचर्चिकाद्यैः पामाकुष्ठैश्च विगर्हितशरीरः ।

तरणिदशायां प्रविशति बुधे तदास्यदभवेदरिभिः ॥

Astrologically, A type of Psoriasis. Weeping Eczemas. Ring worm. Leprosy afflicting the body, compulsion to leave one's native place due to the activities of one's enemies are likely to occur during the sub – period of Mercury during Sun's Maha Dasa. Mercury is to be propitiated through japa and homa as prescribed earlier.

Passing on to the **Karma vibhaaga**, the text says, that theft of gold, is likely to lead to Leprosy, a type of Psoriasis. Ring worm and propitiation is through the gift of an idol of Uma Maheshwara.

पलेन वा तदर्धेन तदर्धार्धेन वा पुनः ।

उमामहेश्वरं रूपं वृषभेण प्रतिष्ठितम् ॥

चतुर्भुजं च द्विभुजामुमां कुर्याद्विचक्षणः ।

एकवक्त्रो भवेच्छम्भुस्त्रिनेत्रश्च महाभुजः ।

अक्षमाला त्रिशूलं च तस्य दक्षिणहस्तयोः ।

देवीपृष्ठगतो ह्येको वरदश्चापरः करः ।

वामोत्सङ्गगता देवी स्थितः पृष्ठैकपाणिना ॥

वृषभोऽप्यग्रतः कार्यो घण्टयालङ्कृतस्ता ॥

स्वशक्त्या वित्तशाठ्यं तु कुर्वतो निष्फलं भवेत् ।

तत्राप्यारोप्य देवेशमुमया सहितं प्रभुम् ॥

वस्त्रमाल्यैस्तथा गन्धैर्मूलमन्त्रेण पूजयेत् ।

ततो ब्राह्मणमाहूय दरिद्रं धर्मकोविदम् ।।
 श्रुतवृत्तोपसम्पन्नं शान्तं चैवात्मवेदिनम् ।
 वस्त्राङ्गुलीयकैस्तस्य पूजां भक्त्या प्रकल्पयेत् ।।
 होमं च कारयेत्तेन समिदाज्यतिलैरपि ।
 मन्त्रश्च रुद्रगायत्री सर्वत्रेति विनिश्चयः ।।
 रुद्रगायत्री लिङ्गपुराणे
 सर्वेश्वराय विद्महे शूलहस्ताय धीमहि ।
 तन्नो रुद्रः प्रचोदयात् ।।
 यद्वागनौ त्र्यम्बकेणैव समिधा जुहुयात्सुधीः ।
 कद्रद्रायेति मन्त्रेण जुहुयादाज्यसंयुतैः ।
 तिलैश्च मूलमन्त्रेण सर्वतैव क्रमो भवेत् ।
 तथा ब्रह्मोद्भासनान्ते मिथुनं ब्राह्मणाय तु ।।
 शिवयोर्विधिवद्देयं वृषभोपति निष्ठितम् ।
 शान्ताय वेदविदुषे भक्त्या तु विनिवेदयेत् ।।
 मन्त्रेणानेन विधिवद्दुरोगी जितात्मवान् ।
 कैलाशवासी भगवानुमया सहितः प्रभुः ।
 त्रिनेत्रश्च हरो दद्रुरोगमाशु व्यपोहतु ।।
 इति दानमन्त्रः ।।
 ततश्च ब्राह्मणान्सम्यक् प्रणिपत्य क्षमापयेत् ।
 ब्राह्मणान् भोजयेत्पश्चात्स्वयं भुञ्जीत वाग्यतः ।।
 एवं दत्त्वा महादानं दद्रुरोगात्प्रमुच्यते ।
 इति दद्रुरोगहर उमामहेश्वरदानविधिः ।।

Passing on to the Daana Mantram, the text prescribes, that a golden image of Uma Maheshwara, mounted on a bull, made of 1 or ½ or 1/8 phalams of gold, should be, after due worship, gifted to a chaste, calm and peaceful brahmin, learned in the Vedas, chanting the prescribed mantra. Brahmins should be fed sumptuously before taking food. All forms of leprosy get cured by following this ritual.

विरोधीन्यन्नपानानि द्रवस्निग्धगुरुणि च ।
 भजतामागतांश्छर्द्दिवेगांश्चान्यान्यतिघ्नताम् ॥
 व्यायाममग्निसन्तापं परिष्वज्य निषेविणाम् ।
 शीतोष्णलङ्घनाहारान्क्रमं मुक्त्वा निषेविणाम् ॥
 धर्मश्रमभयार्तानां द्रुतशीताम्बुसेविणाम् ।
 अजीर्णाध्यशनानां च पञ्चकर्मापचारिणाम् ।
 नवान्नदधिमत्स्यादिलवणाम्लनिषेविणाम् ॥
 माषमूलकपिष्टान्नतिलक्षीरगुडाशिनाम् ।
 यवायं चाप्यजीर्णेऽन्ने निद्रां च भजतां दिवा ॥
 विप्रान्गुरुन्धर्षयतां पापं वा कर्म कुर्वताम् ।
 वातादयस्त्रयो दोषास्त्वग्रक्तं मांसमम्बु च ॥
 दूषयन्ति सकुष्ठानां सप्तको द्रव्यसङ्ग्रहः ।
 अतः कुष्ठानि जायन्ते सप्त चैकादशैव तु ॥

Consumption of prohibited food and drinks, solid or liquid or fatty materials, obstruction of normal vomiting or purging, obstructing urine or stools, over eating, extreme grief, over exercising and drinking of cold water when exhausted from exposure to sun, fear and exertion and consumption of food in the beginning or in the middle or at the end of a bout of vomiting or purging, stealthy eating, rice from newly harvested grain, curd, fish, salt, tamarind, rice balls (Ariunda), Gingely, blackgram, milk, jaggery, eating or sex before digestion is complete, day time sleeping, abusing brahmins and acharyas and sinful deeds, lead to vitiated Vaatha, Kapha and Pittha, which in turn vitiate the blood, flesh and fluids, resulting in 18 types of Leprosy. 7 Major skin diseases (Maha Kushtams) and 8 Minor skin diseases (Kshudra kushtams).

कुष्ठानि सप्तधा दोषैः पृथग्द्वन्द्वैः समागतैः ।

सर्वेष्वपि त्रिदोषेषु व्यपदेशोऽधिकोऽन्यतः ॥

Leprosy is the result of all three of the humours, Vaatha, Pittha and Kapha, getting vitiated, individually or in combination of any two of them or all three of them and the supervening influence of one humour or a combination of the vitiated humours.

रक्तकृष्णारुणश्चैतैर्वर्णैः कायेषु मिश्रितैः ।

जायन्तेऽङ्गानि शीर्यन्ते कुष्ठानि विविधानि च ॥

Red and black or red and white and leprosy of other variegated colours affect and eat away the organs of the body.

प्रसङ्गाद्ग्रात्रसंसर्गिन्निवासात्सहभोजनात् ।

एकशय्यासनादपि वस्त्रमाल्यानुलेपनात् ॥

कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।

आपसर्गिकरोगाश्च सङ्क्रामन्ति नरात्रम् ॥

Sex. touching each other, eating, living and sleeping together, and taking in the exhaled breath of the other, using the dress or ornaments or sharing skin applications used by another, is likely to spread Leprosy, fever, Tuberculosis, eye afflictions and sinful diseases.

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु ।

पित्तोत्तरेषु लेपः सेको रक्तस्य मोचनं श्रेष्ठम् ॥

Passing on to the treatment of Leprosy, the text prescribes, consumption of medicated ghee for Leprosy associated with vitiated Vaatha, vomiting for Leprosy associated with vitiated Kapha and purging, spraying medicine and bloodletting, for Leprosy associated with vitiated Pitttha.

प्रच्छन्नमल्पकुष्ठे महति च शस्तं शिराव्यधनम् ।

बहुदोषः संशौध्यः कुष्ठी बहुशस्त्ररक्षिता प्राणान् ॥

For Leprosy in the beginning stages, the text prescribes vomiting, for advanced cases, a drip on the head and for very advanced cases the whole gamut of cleansing operations extending sometimes to surgery.

दोषं ह्यतिमात्रहते वायुर्हन्याद्विबलमाशु ।

दोषोत्कुष्ठे हृदये वमनं कुष्ठेषु चोर्ध्वभागेषु ॥

In a weak patient, Leprosy will spread like the wild wind. When the heart is affected and humours in the abdominal area are vitiated, vomiting is indicated.

विरेचनं प्रयोक्तव्यं त्रिवृहन्तीफलत्रिकैः ।

एलाकुष्ठविहङ्गानि शताह्वा चित्रकं बला ॥

दन्ती रसाञ्जनं चेति लेपः कुष्ठविनाशनः ॥

Leprosy will respond to purging by using Trikolpakonna, the root of Naganandi and Triphala or an application of Cardamom, Kottam, Vizhaalari, Sathakuppa, Koduveli kizhangu, root of Kurunthotti and Nagadandi and Rasaanjanam.

दुर्वाभयासैन्धवचक्रमर्दकुठेरकाकाज्जिकतक्रपिष्टाः ।

त्रिभिः प्रलैपैः परिवद्धमूलां दद्रुञ्च कण्डूच विनाशयन्ति ।।

An application of Karuga, Kadukka, Induppu, Kaattuupaaval kizhangu in equal quantities, ground in Kaadi or buttermilk is another treatment for Leprosy, a type of Psoriasis and itching.

गोमूत्रवारिसम्पिष्टैः शिलातालांशतुत्यकैः ।

लेपः किटिभवीसर्पकुष्ठनाशाय पूजितः ।।

Kanmadam, Arithaaram and Thuthu in equal quantities ground in cow's urine or pure water is effective in curing **Kidibham**, **Erysipelas** and Leprosy.

आरग्वधस्य पत्राणि आरनालेन पेषयेत् ।

दद्रुकिटिभकुष्ठानि हन्ति सिध्मानमेव च ।।

Tender leaves of Peraal, ground in kaadi and applied, will cure a type of Psoriasis, Kidibhum, Leprosy and Sidhmum.

स्थौणेयरुङ्गिनिशादूर्वासप्तवारप्रलेपनात् ।

धत्तूररसपिष्टास्तु कण्डूरसविनाशनाः ।।

Thuniyaangam, Kottam, Varattumanjal and mustard in equal quantities, ground in the juice from crushed Datura leaves, applied for seven consecutive days will cure itching.

कासमर्दनमूलं तु सौवीरेण प्रपेषितम् ।

दद्रुकिटिभकुष्ठानि जयेदेवं प्रलेपनात् ।।

Root of Ponnaraveeram, ground in kaadi and applied, is a cure for a type of Psoriasis and Kidibhum.

बीजानि वा मूलकसर्पपाणां लाक्षारजन्यौ प्रपुनाटबीजम् ।

श्रीवेष्टकाव्योपविडङ्गकुष्ठं पीत्वा च मूत्रेण तु लेपनं स्यात् ।

दद्रुणि सिध्माकिटिभानि पामां कपालकुष्ठं विषम् च हन्यात् ।।

Radish seeds (ari) Mustard, Lac, Varattumanjal, Thakara rice, Thiruvatta.resin, Chukku, milagu, Thippali and Vizhaalari in equal quantities, ground in cow's urine and applied will cure a type of Psoriasis, Sidhmum, Kidibhum, Ring worm and Kalaaba Kushtam.

गन्धपाषाणमिश्रेण यवक्षारेण लेपनम् ।

सिध्मानि नाशयत्याशु कटुतैलेन योजयेत् ॥

An application of Sulphur, Paashaanam and Chavalkaaram in equal quantities, ground and mixed with mustard oil, will cure Sidhmum.

काशमर्दकबीजानि मूलकानां तथैव च ।

गन्धपाषाणमिश्राणि सिध्मानां परमौषधम् ॥

An eminently suitable application for Sidhmarogam, is prepared by grinding together equal quantities of Konnaaraveeram seeds, Radish seeds, Sulphur and Paashaanam.

धात्रीरसः सर्जरसः सुपाक्यः सौवीरपिष्टश्च तथा शृतश्च ।

भवन्ति सिध्मानि यथा न भूयस्तथेदमुद्वर्त्तनकं करोति ॥

Sowveeram, ground in Gooseberry juice, mixed and reduced to form a lotion or ointment and applied, will cure Leucoderma.

एङ्गजातिलसर्पपकुष्ठं मागधिकारजनीद्वयतक्रम् ।

हन्ति विचर्चिकपामादद्वर्षशतादपि नश्यति कण्डूः ॥

Thakara rice, Gingely, Kottam, mustard, cheru Thippali, Varattumanjal, and bark of Maramanjali, ground in buttermilk and applied, is a cure for Weeping Eczemas, Ring worm, a type of Psoriasis and itching, though a hundred year old.

सिन्दू रगुगुलुरसाञ्जनसिक्थतुत्थैस्तुल्यांशकैः कटुकतैलमिदं विपक्वम् ॥

कण्डूः स्त्रवत्पिटीकिनीमथवापि शुष्कामभ्यञ्जनेन सकुदुद्धरति प्रसह्य ॥

Sindhooram, Gulgulu, Rasaanjanam, wax and Tsutsu, in equal quantities, boiled into a concentrated oil and applied, will cure itches and boils oozing pus. Further, these afflictions will not recur, ever.

खदिरत्रिफलानिम्बपटोलामृतवासकैः ।

अष्टकोऽयं जयेत्कुष्ठं कण्डूविस्फोटकानि च ।

विसर्पपामाकिटिभरोमान्तिकमसूरिकाः ॥

Khadhiraashtakam, made of the heartwood of Karungaali. Triphala. bark of Manjatti. Padavalam, Amrith and Aadalodakam, is a cure for Leprosy. itches. boils. Herpes. Ring worm, Kidibhum, Small-pox and Romaandhi.

अर्कपत्ररसे पक्वं रजनीकल्कसंयुतम् ।

कटुतैलं हरेच्यूर्णं सकृत्कण्डूविचर्चिका ॥

Arka thailam, made of juice from the crushed leaves of Calatropis. Varattumanjal and kalkam, mixed with mustard oil, boiled and applied. will instantly cure. Weeping Eczemas and itching.

मज्जिष्ठात्रिफलालाक्षानिशाशाललगधकैः ।

चूर्णितैस्तैलमादित्यपाकं पामाहरं परम् ॥

Aadithyapaaka thailam, made of Manjatti, Triphala. Kolarakku (Lac). Varattumanjal, Manayola. Cardamom and Sulphur. powdered and mixed in mustard oil and after the preparation is kept exposed to the rays of the sun, when applied, will cure Ring worm.

मरिचैलाशिलाब्दार्कपयोध्वारिजटात्रिवृत् ।

शकृद्रसविशालाग्निनिशायुग्दारुचन्दनैः ॥

कटुतैलं पचेत्प्रस्थं ह्यक्षैर्विषफलान्वितैः ।

सगौमूत्रैस्तदभ्यङ्गाद्द्विधित्रविनाशनम् ।

सर्वेष्वपि च कुष्ठेषु तैलमेतत्प्रयोजयेत् ॥

Marichaadyam thailam, made of equal quantities of Pepper, Cardamom, Manayola, Muthanga kizhangu, latex from Calatropis, Kanaveeram, Jadaamaanji, Trikolpakonna. the root of Kaattuvellari, Koduveli kizhangu, bark of Varattumanjal, Devathaaram and Sandalwood. with one idangazhi of mustard oil, ground and mixed with one idangazhi of cow's urine, boiled and strained and applied. will cure a type of Psoriasis and Shwithrogam. This thailam can also be applied in all case of Leprosy.

धात्रीखदिरयोः क्वाथं पीत्वा बल्लुजसंयुतम् ।

शङ्खेन्दुधवलं श्वित्रं तूर्णं हन्ति न संशयः ॥

A **kashaayam** made of Gooseberry, heartwood of Karungaali. Kaarkokil seed, when consumed, Leucoderma of the color of the moon or a conch or butter, will be cured.

मथितेन पिबेच्चूर्णं काकोदुम्बर्यवल्गुजम् ।

तैलाक्तो घर्मसेवी स्यात्तक्राशी शिवत्रमुद्धरेत् ।।

Consumption of Payaththi and Karkokil seed, powdered in buttermilk, that does not contain water, accompanied with application of oil all over the body, which is then exposed to sun's rays for warming and sweating, will cure Leucoderma. While under this treatment, only buttermilk should be taken as a drink.

कुडवो वल्गुजबीजाद्धरितालचतुर्थभागसम्मिश्रः ।

मूत्रेण गवां पिष्टः स सवर्णकरः परं शिवत्रम् ।।

A naazhi of Karkokil seed, with one quarter of that quantity of Arithaaram, mixed and ground in cow's urine, applied to the areas affected by Leucoderma, will cure the condition, restoring the skin to its original colour.

असनखदिरयूषैर्भावितां सोमराजीं

मधुघृतशीतशिखिपक्वैर्लोहचूर्णैरुपेताम् ।

शरदमवलिहानः पारिणामान्विकारान्

त्यजति हितमिताशी तद्वदाहारजातान् ।।

A kashaayam made of the heart wood of Venga and Karungaali, evaporated, reduced and potentiated and with added Karkokil seed, honey, ghee and Koduveli kizhangu, mixed and processed into a choornam, taken for a year, with a suitable supporting drink, will cure all types of Leucoderma and allied afflictions. During this treatment, mediocre quantities of suitable food, is to be consumed.

एरण्डबीजं प्रपुनाटबीजं भल्लातकास्थित्रिफला च तुल्याः ।

निरुद्धधूमं च पचेत्कटाहे कृष्णायसे तत्तिलतैलमिश्रम् ।।

कृष्णो व्रणोऽनेन हि पाण्डुरः स्याद्द्रक्षो विवर्णो मलिनश्च यः स्यात् ।

शिवत्रव्रणश्चैव विदह्यमानः क्रमेण कृष्णत्वमुपैति जन्तोः ।।

Equal quantities of Aamanakku seeds, Thakara rice, Cherkuru kernels, and Triphala, should be mixed and cooked in a vessel of iron, kept closed, so as not to let the steam escape. Consumed in suitable quantities, this drink, will bring back the natural colour and lustre to a body, discoloured by Vrnem, and gradually restore body colour in cases of Leucoderma.

काले त्वग्दलसारबीजकुसुमैर्निम्बस्य तुल्यांशकैः
 कृत्वा चूर्णमयाकटुत्रिकनिशाधान्नयक्षपथ्यायुतम् ।
 पञ्चारिष्टमिदं पयोमधुघृतैरुष्णाम्बुना यः पुमा-
 नश्नन्कासगरप्रमेहपिटिकाकुष्ठादिभिर्मुच्यते ॥

Laghunimba panchakam, is prepared from equal quantities of powdered leaves, root, flowers, bark and seeds of Margosa, mixed with powdered Chukku, Milagu, Thippali, Varattumanjal, the rinds of Gooseberry, Thaanikka and Kadukka. This Panchaka choornam taken with milk, honey or ghee, will cure cough, multiple toxins. Diabetes, boils, Leprosy and connected diseases.

SKIN RASHES AND ERTHEMA (SEETHAPITHODANDHAKODAM)

आदित्यशनिदैत्येज्याः सहैकस्थानमागताः ।

जन्मकाले यदा यस्य जायते शीतपित्तवान् ।।

Astrologically, a native born with the **Sun, Saturn and Jupiter in one rasi** is likely to suffer from Urticaria (ALLERGY) The planets can be propitiated by japa, homa and gifts as previously mentioned.

Passing on to the **Karma vibhaaga**, petty sinful acts which are the likely cause of Urticaria, can be propitiated through observance of Krishchra Chaandraayana vritham, gifts of gold and feeding of brahmins.

शीतमारुतसंस्पृशत्प्रिदुष्टौ कफमारुतौ ।

पित्तेन सह सम्भूय बहिरन्तश्च सर्पतः ।।

Dealing with the **Aetiology and treatment**, the text, mentions, that exposure to cold wind, vitiates the Kapha and Vaatha humours, which getting mixed with Pitttha, spreads to the skin and blood.

पिपासारुचिहृल्लासो देहसादाङ्गगौरवम् ।

रक्तलोचनता तेषां पूर्वरूपस्य लक्षणम् ।।

The text lists the initial symptoms, as loss of appetite, thirst, heartburn, red eyes and weakness and heaviness of body.

वरटीदंशसंस्थानः शोफः सञ्जायते बहिः ।

सकण्डूतोदबहुलश्छर्दिज्वरविदाहवान् ।।

उदरदमिति तं विद्याच्छीतपित्तमथापरे ।

वाताधिकं शीतपित्त मृदरदस्तु कफाधिकः ।।

Passing on to the **symptoms of Udardham**, the text mentions swelling as from a hornet's sting, itching, piercing pain, fever, heat and vomiting. Some acharyas, call Udardham by the name of Seetha Pittham.

Although the symptoms of Udardham and Seetha Pittha are similar, the latter is due to the predominance of Vaatha humour, whereas the former is due to the dominance of Kapha.

अभ्यज्य कटुतैलेन सैकश्चोष्णैर्जलेस्ततः ।

तत्राशु वमनं कार्यं पटोलारिष्टवारिणा ॥

Passing on to the **treatment**, The text prescribes, an application of **Kadu thailam** followed by a hot water bath and induced vomiting, through consumption of a **kashaayam**, made of Padavalam and the bark of Margosa.

सगुडां पिप्पलीं यस्तु खादेत्पत्न्यान्नभुङ्क्नरः ।

तस्य नश्यन्ति सप्ताहादुदर्याः सर्वदेहजाः ॥

Guduthippli, the name itself suggests the ingredients of jaggery and Thippali, consumed consecutively for seven days, along with a strictly controlled diet is a cure for Udardham.

सिद्धार्थरजनीकल्कैः प्रपुन्नाटतिलैः सह ।

कटुतैलेन सम्मिश्रमेतदुद्वर्तनं हितम् ॥

Mustard, Varattumanjal, Thakara rice and Gingely, in equal quantities, ground and mixed with Kadu thailam and massaged into the body, is a cure for Udardham.

दूर्वाणिशायुतो लेपः कण्डूपामाविनाशनः ।

कृमिदद्रहरश्चैव शतीपित्तापहः स्मृतः ॥

Karuga and Varattumanjal, ground and applied, will cure itching, Ring worm and afflictions from germs. Psoriasis and Seetha-Pittham.

निम्बस्य पत्राणि सदा घृतेन धात्रीविमिश्राण्यथ चोपयुञ्जयात् ।

विसर्पकोष्ठक्षतशीतपित्तं कण्डूवस्त्रपित्तं रसकीश्च हन्यात् ॥

The leaves of Gooseberry and Margosa, ground and taken with ghee, is a cure for Visarpam, Kodam, Kshotra Seetha Pittham, itching and Raktha Pittham.

क्षारसिन्धुत्थतेलेन गात्राभ्यङ्गं प्रयोजयत् ।

तैलोद्धर्तनयोगेन योज्य एलदिको गणः ॥

Thailam boiled with Chavalkaaram, Induppu, mixed with powdered material from the cardamom group, applied and rubbed into the body, is effective in cases of SeethaPittha.

शुष्कमूलकयूषेण कौलूथ्येन रसेन वा ।

भोजनं सर्वदा कार्यं लावतित्तिरजेन वा ॥

Dried Mooleri kizhangu or Horsegram, made into a medication, coupled with consumption of soup of the flesh of Kaada and Thithiri (kinds of birds), always with food, is prescribed. The Vaidya will, after assessing the situation, recommend food and drinks that are intrinsically cooling, for curing Udyartham and SeethaPittha.

HYPERACIDITY (AMLA PITTHA)

विरुद्धदुष्टाम्लविदाहिपित्तप्रकोपिपानान्नभुजो विदग्धम् ।

पित्तं स्वदेहोपचितं पुरा यत्तदम्लपित्तं प्रवदन्ति सन्तः ॥

Discussing the **Aetiology**, the text mentions, that food and drink, that are harmful or contraindicated or sour or which produces heart-burn or those that vitiate Pittha, results in a condition, that the learned call, Hyperacidity.

अविपाककलमोत्कलेशतिक्ताम्लोद्गारगौरवैः ।

हृत्कण्ठदाहारुचिभिश्चाम्लपित्तं वदेद्भिषक् ॥

Passing on to the **symptoms of Hyperacidity**, the text lists, loss of digestive power, heart burn, sour or bitter belching, weakness, heavy feeling, lack of appetite and dry chest and throat.

सानिलं सानिलकफं सकफं तच्च लक्षयेत् ।

दोषलिङ्गेन मतिमान्भिषङ्मोहकरं हि तत् ॥

An intelligent doctor will, identify the vitiated humour or humours, as Vaatha, Pittha or Kapha, before starting the treatment for hyperacidity AmlaPittha results in vomiting and Dysentery.

रोगोऽयमम्लपित्ताख्यो यत्नात्संसाध्यते न वा ।

चिरोत्थितो भवेद्वयः कृच्छ्रसाध्यः स कस्यचित् ॥

Dealing with treatable and untreatable conditions, the text mentions that, cases of recent origin, can be treated with little effort. whereas, chronic cases may last a long time. Hyperacidity resulting from habitual consumption of unsuitable food, can be partially cured.

वमनानन्तरं तत्र विरेकं मृदु कारयेत् ।

सम्यग्वाग्निरिविरिक्तस्य सुस्निग्धस्यानुवासनम् ।

आस्थापनं चिरोद्भूते देयं दोषाद्यपेक्षया ॥

दोषसंसर्गजा कार्या भेषजाहारकल्पना ।
 ऊर्ध्वगं वमनैर्धीमानधोगं रेचनैर्हरेत् ॥
 तिक्तभूयिष्ठमाहारं पाचनं वापि कल्पयेत् ।
 यवगोधूमविकृतीस्तीक्ष्णसंस्कारवर्जिताः ॥
 यथास्वं लाजसक्तून्वा सितां मधुयुतां पिबेत् ॥

Passing on to treatment, the text mentions, vomiting and light purging, rubbing of oil on the body and purging as required, appropriate to the intensity of Amlapittha and enema with kashaayam or enema with oil, in cases of chronic Amlapittha. Food and medicines should be appropriate to the intensity of the disease. With pressure upwards, vomiting and with pressure downwards, purging are recommended. Bitter tasting food and food that strengthens digestion should be consumed. Yavam, wheat, spicy and hot food are to be avoided. Puffed rice, whole or powdered, dehusked and taken with honey and sugar, will cure Hyperacidity.

निस्तुषयवनवधात्रीक्वाथः त्रिसुगन्धमधुयुतः पीतः ।
 अपनयति चाम्लपित्तं यदि भुङ्क्ते मुद्गयूषेण ॥

A kashaayam made of Yavam and Gooseberry with Cardamom, Cloves and powdered Pachila taken with honey is a cure for Hyperacidity. While taking medicine, greengram along with food is recommended.

सद्राक्षामभयां खादेत्सक्षौद्रां सगुडां च वा ।
 कटुकां सितया लिह्यात्पटोलं क्षौद्रसंयुतम् ॥
 रक्तस्रुतौ भिषग्युक्त्या खण्डकूष्माण्डयोजनम् ॥

Munthiringa pazham, Kadukka, honey and jaggery, with powdered Kadugurohini mixed with sugar, or Kashaayam of Padavalam or Choornam with honey will cure Hyperacidity. and if the patient is passing blood, the doctor, keeping the intensity of the disease in mind, may prescribe the taking of boiled Gooseberry or boiled Ashgourd.

पटोलत्रिफलारिष्टशृतं मधुयुतं पिबेत् ।
 पित्तश्लेष्मज्वरच्छर्दिदाहशूलोपशान्तये ॥

A kashaayam, made of Padavalam, bark of Margosa and rind

of Triphala, taken with cheruthen will cure, vitiated Pitta, and Kapha, fever, vomiting, heat and stomachache.

सिंहास्यामृतभण्टाकीक्वाथं पीत्वा समाक्षिकम् ।

अम्लपित्तं जयेज्जन्तुः कासंश्वासं ज्वरं वमिम् ॥

Simhasyaadi kashaayam, made of Amrith, roots of Kadukka and Cheruvazhidina taken with honey is a cure, for Hyperacidity, vomiting, cough and Asthma.

शतावरीमूलकल्कं घृतप्रस्थं पयस्समम् ।

पचेन्मृद्वग्निना सम्यक् क्षीरं दत्त्वा चतुर्गुणम् ॥

नाशयेदम्लपित्तं च वातपित्तोद्भवान्गदान् ।

रक्तपित्तं तृषां मूर्च्छां श्वासं सन्तापमेव च ॥

Sathaavari gritham, made by boiling over low fire, one idangazhi of juice from Sathaavari kizhangu, one idangazhi of ghee, four idangazhi of milk and ground root of Sathavarikizhangu with kalkam and taken after straining, will cure Hyperacidity, vitiated VaathaPitta and other allied afflictions, RakthaPitta, heat, Asthma, thirst and fainting.

अम्लपीत्ते प्रयोक्तव्यः कफपित्तहरो विधिः ॥

गुडकूष्माण्डकौ चैव तथा खण्डामलक्यपि ॥

The methods used for treating vitiated KaphaPitta are suitable for treating Hyperacidity. Boiled Gooseberry and boiled Ashgourd are recommended.

गुडक्षीरकणासिद्धं सर्पिरत्रोपयोजयेत् ।

ज्वरार्त्तमिव चात्मानं मन्यते योऽम्लपित्तवान् ॥

तस्य संशोधनं पथ्यं न शान्तिः शोधनं विना ।

अचिरोत्थे चाम्लपित्ते वमनं तत्र कारयेत् ॥

Jaggery and milk with Cheruthippali, made into a gritham and used, is a cure for Hyperacidity. For a patient who complains, as one afflicted with fever, purging is indicated. Without purging no cure can be effected. Vomiting is prescribed for Hyperacidity that appears suddenly.

ERYSIPELAS, BOILS AND MEASLES (VISARPAM, VISPOTAM AND ROMAANTHAKAM)

निधनस्थे दिवानाथे भूसुतेन विलोकिते ।

विसर्पस्फोटका रोगा जायन्ते तस्य जन्मिनः ।।

Astrologically, a native with Sun in the eighth aspected by Mars is likely to suffer from Erysipelas and Boils. The Sun is to be propitiated through homa, japa and ritual bath.

Passing on to the **Karma vibhaaga**, the text mentions that, gift of unsuitable items can lead to Erysipelas. Propitiation is through observance of Paya vritham.

सर्पेस्तु यः खादयति स विसर्पी भवेन्नरः ।

दानेनोपशमः कार्यो होमेन च विशेषतः ।।

Snakebite can lead to Erysipelas. Propitiation is through japa, gifts and the rites specially prescribed.

पलेन वा तदर्धेन तदर्धार्धेन वा पुनः ।

कुर्यान्नागं सुवर्णेन फणापञ्चकसंयुतम् ।।

माणिक्यानि च देयानि प्रत्येकं फणपञ्चके ।

रत्नं पुच्छे तथा देयं वज्रं लोचनयोस्तथा ।।

एवं नागं शुभं कृत्वा कुङ्कुमेनानुलेपयेत् ।

रक्तवस्त्रेण संवेष्ट्य ताम्रपात्रोपरि न्यसेत् ।।

पात्रस्य च परीमाणं पलानामष्टकं विदुः ।

उपचारैः सर्वशास्त्रज्ञो धर्मशास्त्रपरायणः ।

होमं चापि प्रकुर्वीत समिदाज्यतिलैः शुभैः ।
 नमोऽस्तु सर्पेभ्य इति त्रिभिर्मन्त्रैर्यथाक्रमम् ।
 अष्टोत्तरसहस्रं वाप्यष्टोत्तरशतं तु वा ।।
 अष्टाविंशतिकं वापि परीमाणं पृथक्पृथक् ।
 हुत्वा चाहुतिसम्पातैः पात्रे चैकीकृतं स्वयम् ।।
 आचार्योऽङ्गनि चाभ्यज्य रोगिणां तु विसर्पिणाम् ।
 ऋग्भिस्तु सर्पराज्ञीभिर्ऋग्भिर्भूम्यादिभिः क्रमात् ।।
 स्वस्थोऽसौ यथा भवति गात्राणि चापरोगतो यथा मुक्तानि भवन्ति ।
 गुग्गुलुं च सुगन्धं च पुष्पदारु च निक्षिपेत् ।
 प्रकल्प्य कलशे कुर्यादभिषेकं जलैः शुभैः ।।
 नमोऽस्तु सर्पेभ्य इति सार्पेस्तल्लिङ्गकेरपि ।
 हिरण्यवर्णाः शुचयः पवमानानुवाकतः ।।
 आपोहिष्ठामय इति शन्तो वातमुदीरयेत् ।
 उत्सादिताङ्गं रुचिरं लिम्पेदगरुचन्दनैः ।
 ततः समर्चयेद्यत्नान्नागं पुष्पाक्षतादिभिः ।
 सर्पदैवतम्त्रेण चाचार्योऽपि समर्चयेत् ।।
 आनन्तं सर्पराजं तमाचार्याय निवेदयेत् ।
 यो धत्ते पृथिवीं कृत्स्नां सशैलवनकाननाम् ।।
 क्षीराब्धौ यस्य शय्या च वासुदेवस्य शार्ङ्गिणः ।
 स्वीयदानेन नागोऽसौ सर्वव्याधिं व्यपोहतु ।।
 वैसर्पकविकारं च त्वग्दोषजनितं तथा ।
 रक्तदोषोद्भवं वापि मातृतः पितृतोऽपि वा ।।
 अङ्गप्रत्यङ्गसम्भूतं विकारं मे व्यपोहतु ।।
 एवं दत्त्वा तु तं नागमाचार्याय सदक्षिणम् ।
 भूमौ प्रणम्य शिरसा शनैः शतपदं व्रजेत् ।।
 आचार्येणाप्यनुज्ञातः स्वगृहं प्रविशेत्ततः ।
 ब्राह्मणान्भोजयित्वा तु स्वयं भुञ्जीत बन्धुभिः ।।

A gift to a brahmin, well versed in the sastraas, of an image of a five hooded snake, fashioned out of 1 or ½ or 1/8 phalam of gold, with gems on its hoods and tail, with eyes studded with diamonds, anointed with ground kumkum, wrapped in silk, kept in a vessel of 8 phalams of copper, and worshipped, to the accompaniment of chanting the mantra given above, followed by feeding him, is indicated as a cure for Erysipelas.

One who has entered the bedroom of his Guru or broken the Brahmachaarya vritham, is likely to suffer from skin afflictions. Propitiation will be in line with the intensity of the affliction.

One who has consumed the milk of a cow, which has a calf not more than ten days old, is likely to suffer from boils and propitiation is through the observance of Krishchra Shaandaapanam ritual. A gift of gold, cow and apparel, is a cure for boils on the palms and soles.

One who has boils on his buttocks, the likely result of partaking of the flesh of a male crow, horse or donkey, can get relief by observing the Krischraadhi Krishchra Chaandraayana vritham.

लवणादिकटूष्णादिसेवनाद्रदोषकोपनात् ।

विसर्पः सप्तधा ज्ञेयः सर्वतः परिसर्पणात् ।।

पृथक्त्रयस्त्रिभिश्चैको विसर्पा द्वन्द्वजास्त्रयः ।

वातिकः पित्तिकश्चैव कफजः सान्निपातिकः ।।

चत्वार एव वीसर्पा वक्ष्यन्ते द्वन्द्वजास्त्रयः ।

आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफपित्तजः ।

यस्तु कर्दमको घोरः स पित्तकफसम्भवः ।।

Passing on to the **Aetiology**, the text notes that salt, sour and hot (chillies) and hot food consumed habitually vitiates Vaatha and other humours, leading to seven types of Ery-sipelas. Since it spreads, it is referred to as Parisarpika and as it develops all over, it is referred to as Sarvathra. The seven types are attributable to the humours, getting vitiated singly or in twos or all three together. Vitiated VaathaPittha results in Agni Visarpam, vitiated Kaphavaatha leads to Grandhi (Joint) Visarpam and Goramaya (defacing) and **Kardhama** Visarpam.

रक्तं लसीका त्वङ्मांसरक्तदोषास्त्रयो मताः ।

विसर्पाणां समुत्पत्तौ विज्ञेयाः सप्त धातवः ॥

With Erysipelas, the seven elements viz blood, water, flesh, skin, Vaatha, Pittha and Kapha get vitiated.

सिध्यन्ति वातकफपित्तकृता विसर्पाः ।

सर्वात्मकः क्षतकृतश्च न सिद्धिमेति ।

पित्तात्मकोऽञ्जनवपुश्च भवेदसाध्यः

कृच्छ्राश्च मर्मसु भवन्ति हि सर्व एव ॥

Passing on to cases possible and impossible of cure, the text mentions that, Vaatha, Kapha and Pittha Visarpa are curable. Visarpam due to vitiated Sanni Vaatha and Kshatam are not curable.

विरेकवमनालेपाः सेचनासृग्विमोक्षणम् ।

उपाचरेद्यथादोषं विसर्पेनविदाहिभिः ॥

Dealing with the treatment, the text notes that appropriate to the intensity of the disease, the patient of Erysipelas should be treated through vomiting, purging and massage, sweating and blood letting and medication. Food that does not induce thirst should be taken.

कुष्ठं शताह्वा सुरदारु मुस्ता

वाराहिकुस्तुम्बरुकृष्णागन्धा ।

वातेऽर्कवंशार्तगलश्च योज्याः

सेकेषु लेपेषु तथा धृतेषु ॥

The following items, either ground and applied or made into a gritham and taken, is a cure for Erysipelas.- Kottam, Sathakkuppa, Devathaaram, Muthanga kizhangu, Kazhimuthanga and Neelak-kurinji.

प्रलेपः परिषेकाश्च शस्यन्ते पञ्चवल्कलैः ।

पद्मकोशीरमधुकैश्चन्दनैर्वा प्रशस्यते ॥

Erysipelas due to vitiated Vaatha is cured with a spray of or a bath in Panchavalkalam.

For Erysipelas associated with vitiated Pittha, the following items ground in Sadowdha gritham or made into a ghee and applied, is a cure - Padumukham, Raamachcham, Irattimathuram, Chandanam.

mud from a pond with lotus, peacock feather, algae. Muthanga kizhangu, pearl oyster, root of Peraal and the growing tip of Kadali Vaazha.

शिरिषयष्टीनतचन्दनैला-
मांसीहरिद्राद्वयकुष्ठवालैः ।
लेपो दशाङ्गः सघृतः प्रयोज्यो
विसर्पदुष्टव्रणशोफहारी ॥

Dasaanga lepham, made of Nenmeni, bark of Vaaga, Irattimathuram, Thakaram, Chandanam, Varattumanjal, bark of Maramanjai, Kottam and Iruveli, in equal quantities, ground and mixed with ghee and applied is a cure for Erysipelas, longstanding sores and eruptions.

शिरिषोदुम्बरौ जम्बूः सेकालेपनयोहिताः ।
श्लेष्मातकत्वचो वापि प्रलेपाश्चयोतने हिताः ॥

Sprinkling and applying a mixture of Nenmeni and the barks of Vaaga, Aththi, Gnaaval and Ezhilampaala is a useful treatment.

वृषखदिरपटोलपत्रनिम्ब-
त्वग्मृतकामलकाकषायकल्कैः ।
घृतमभिनवमेतदाशु पक्वं
जयति विसर्पगदान् सकुष्ठगुल्मान् ॥

Erysipelas, Leprosy and tumours will be cured with a **Kashaayam** made of Aadalodakam, heartwood of Karungaali, the leaves of Padavalam and Margosa along with Amrith and Gooseberry. The very same ingredients can be made into a ghee also.

पटोलसप्तच्छदननिम्बवास-
फलत्रिकच्छिन्नरुहाविपक्वम् ।
तप्तं च तिक्तं घृतमाशु हन्ति
त्रिदोषविस्फोटविसर्पकण्डूः ॥

A ghee made of Padavalam, bark of Ezhilampaala, Margosa bark, root of Aadalodakam, Triphala and Chittaamrith, is effective in curing sores, boils and Erysipelas, due to the three humours being vitiated.

कट्वम्लतीक्ष्णोष्णविदाहिस्त्वक्षारैरजीर्णाध्यशनातपश्च ।

तथा त्रिदोषस्य विपर्ययेण कुप्यन्ति दुष्टाः पवनादयस्तु ॥

Passing on to the **Aetiology** of eruptions, the text mentions that consumption of food that is spicy, sour, hot (chilies) or salty and food that does not induce thirst, undercooked food, excess eating, exposure to the sun, unnatural weather inappropriate to the season and vitiated humours affecting the skin, blood, flesh and bone marrow, result in terrible eruptions, following fever.

अग्निदग्धनिभाः स्फोटाः सज्वरा रक्तपित्ततः ।

क्वचित्सर्वत्र वा देहे विस्फोटा इति ते स्मृताः ॥

Eruptions due to RakthaPittha, resembling the eruptions caused by burns, either in parts of or all over the body is known as Vispodam.

एकदोषस्थितः साध्यः कृच्चसाध्यो ध्विदोषजः

सर्वदोषोत्तिद्यो घोरः स्त्वसान्ध्यो भूर्युभद्वः ॥

Dealing with treatable and untreatable conditions, the text points out that eruptions due to the vitiation of a single humour will be amenable to treatment, those due to two vitiated humours will only be partly curable and those due to the vitiation of all three humours, are not curable.

किराततिक्तकारिष्टयष्ट्याह्वाम्बुदवासकैः ।

पटोलपर्पटोशीरत्रिफलाकौटजान्वितैः ॥

Passing on to the **treatment**, (Dwaadasaangam), the text indicates that a mixture of the following ingredients, is efficacious in curing Erysipelas - Roots of Puthirichunda, Padavalam and Aadalodakam, leaves of Margosa along with Irattimathuram, Muthanga kizhangu, Parpadaka pulla, Raamachcham, Triphala and Kudagupaalayari.

पटोलामृतभूनिम्बा वासकारिष्ट परपदैः

खदिराह्वयुतैः क्वाथो विस्फोटज्वरशान्तये ॥

खदिराह्वयुतैः क्वाथो विस्फोटज्वरशान्तये ॥

Padavalaadi kashaaym is made of Padavalam, Amrith, roots of Puthari-chunda and Aadalodakam, Parpadaka pulla, leaves of Margosa and heart wood of Karungaali and is a cure, for fever associ-

ated with eruptions.

शिरिषोशीरनागाह्वर्हिस्त्राभिर्लोपनाद्द्रुतम् ।

विसर्पविषविस्फोटाः प्रशाम्यन्ति न संशयः ॥

Shireeshaadi lephanam, an application made of the bark of Nenmenivaaga, Raamachcham, Naaga flowers and Maanji, is a cure for Erysipelas and eruptions.

चन्दनं नागपुष्पं च सारिवा तण्डुलीयकम् ।

शिरिषवल्कलं जातीलेपस्सयाद्दाहनाशनः ॥

Chandanaadi lephanam, made of Chandanam, Naaga flowers, Neruneendi kizhangu, root of Cherucheera, bark of Nenmenivaaga and Myristicum (Jaathikkaaya) is on application, a cure for eruptions.

मसूराकृतिसंस्थानाः पिटकाः स्युर्मसूरिकाः ।

आसां पूर्वं ज्वरः कण्डूर्गात्रभङ्गोऽतिविभ्रमः ॥

कटवम्बळलवणक्षार विरुद्धाध्य शनाशनैः ।

दुष्टनिष्पावशाकाधैः प्रधुष्टपवनोदकैः

कूरग्टदेक्षणायाटपि दोशे दोषासमुद्धदाः ॥

जन्यलि शरिरेस्मिन् हुष्टरक्तेन संगधाः ॥

Passing on to the **Aetiology** of Smallpox (Masoorika), the text notes that consumption of hot (chillies), sour, salty or contraindicated food, spoiled food, excessive eating, flat beans (Avarakka) and greens, breathing polluted air, drinking polluted water, viewing malefic planets like Saturn, tends to vitiate the humours, which, mixing with vitiated blood, result in eruptions resembling Chenam payaru, on the body. This is called Masoorika Fever, itching, red eyes, limbs feeling utterly useless, detachment from surroundings, giddiness, oedema under the skin and discolouration of the skin, are the early symptoms .

सर्वासां वमनं पूर्वं पटोलारिष्टवासकैः ।

कषायैश्च वचावत्सयष्ट्याह्वफलकल्कितैः ॥

Passing on to the **treatment**, the text prescribes as a cure for all types of Smallpox the taking of a medication, prepared by mixing ground and powdered Vyambu, Kudagupaalayari, Irattimathuram and Triphala with a **kashaayam** made of Padavalam, Margosa

leaf and root of Aadalodakam. This is taken after initially inducing vomiting in the patient.

सुषवीपत्रनिर्यासं हरिद्राचूर्णसंयुतम् ।

रोमान्तिज्वरविस्फोटमसूरीशान्तये पिबेत् ॥

The juice from crushed Pullaani leaves and bark of Maramanjali, powdered and taken, is a cure for Measles (Romaanji), eruptions, fever and Masoorika.

पटोलतण्डुलीमुस्तवृषधान्ययवासकैः ।

भूनिम्बनिम्बकटुकांपर्पटैश्च जलं शृतम् ॥

मसूरीः शमयेदामाः पक्वाश्चैव विशोधयेत् ।

नातः परतरं किञ्चिद्विस्फोटज्वरशान्तये ॥

Padolaadi kashaayam, made of Padavalam, Amrith, Muthanga kizhangu, roots of Aadalodakam, Kodithoova and Puthirichunda, along with Kadugurohini, Parpadaka pulla, Margosa leaves and Coriander, is a cure for Masoorika in its early stages. This medication, cleanses suppurated Masoorika. Fever associated with Masoorika, also responds to this medication.

निम्बं पर्पटकं पाठा पटोलं कटुरोहिणी ।

वासा दुरालभा घात्री ह्युशीरं चन्दनद्वयम् ॥

एष निम्बादिकः क्वाथः पीतः शर्करयान्वितः ।

मसूरीं त्रिदोषजां हन्ति ज्वरवीसर्पसम्भवाम् ॥

Nimbaadi kashaayam, which is made of both types of Chandanam, the roots of Aadalodakam and Kodithoova, along with Margosa leaf, Parpadaka pulla, Paada kizhangu, Padavalam, Kadugurohini, Raamachchaam and Gooseberry, taken with sugar is a cure for Smallpox due to the vitiation of the three humours.

खदिरत्रिफलारिष्टपटोलामृतवत्सकैः ।

क्वाथोऽष्टभागो जयति रोमान्तिकमसूरिकाम् ॥

Khadiraashtakam, a kashaayam made of the heartwood of Karungaali, Triphala, Margosa bark, Padavalam, Amrith and Kudagupaalayarii, is a cure for Measles and Smallpox.

सौवीरेण तु सम्पिष्टं मातुलिङ्गस्य केसरम् ।

प्रलेपात्पाचयेदाशु दाहं चापि नियच्छति ।।

Maathulangaadi lephanam, made of Maathulanaaranga segments and Sowveeram, ground, when applied, abates heat and quickly cures Smallpox.

पाददाहं प्रकुरुते पिटका दाहसम्भवाः ।

तत्र सेकं प्रशंसन्ति बहुशस्तण्डुलाम्बुना ।।

Heat produces boils and the soles of the feet get heated up. A drip of kaadi water is recommended.

लिह्याद्द्वादशचूर्णं वा पाचनार्थं गुडेन तु ।

तेन चाशु विपच्यन्ते वातपित्तकफात्मिकाः ।।

Loha bhasmam, consumed with jaggery, helps digestion and cures Smallpox due to the vitiation of the three humours.

पञ्चवल्कलचूर्णेन क्लेदिनीमवचूर्णयेत् ।

भस्मना केचिदिच्छन्ति केचिद्गोमयरेणुयेना ।।

A choornam of Panchavalkam is a cure for mature and about-to-burst boils. Instead, some use holy ash or dried cow dung powder.

कृमिपातभ्याच्चापि धूपयेत्सरलादिभिः ।

शौचे वारि प्रयुञ्जीत गायत्रीसारसम्भवम् ।।

Water boiled with heartwood of Karungaali and reduced, should be used to cleanse the sores and smoke from Charalam will help, when there is suppuration.

शिरीषोदुम्बराश्चत्थशैलुन्यग्रेधवल्कलैः

प्रलेपः सघृतः शीघ्रं ज्वरवीसर्पदाहजित् ।।

A choornam made of the barks of Nenmenivaaga and bark of Naalpaamara, mixed with ghee and applied, is a cure for fever, heat and Herpes.

मसूरीषु प्रयुञ्जीत गोराज्यं पद्मकं तथा ।

नैम्बं शैरीषकं वापि भिषक् सर्वेषु कर्मसु ।।

Ghee or Padumukham or Margosa leaf or bark of Nenmenivaaga can be used in all applications.

TROPICAL SKIN DISEASES (KSHUDRA ROGAM)

व्याधिभिररिभिर्ग्रस्तः परकलहाद्विकर्तितशरीरः ।

मन्दग्रहे तिमिररिपौ भौमेन निरीक्षिते विकलः ॥

Astrologically, the text states, that, a native born with the Sun in one of Saturn's houses and aspected by Mars, is likely to suffer from diseases, to have enemies, to have quarrels with strangers and have a body marked with wounds.

शत्रुगृहेऽर्कदशायां नयनविनाशो भवेच्च कुब्जत्वम् ।

ज्वालागर्दभरोगा भवन्ति कृमयः पराभूतिः ॥

In the **Dasa of the Sun** posited in an inimical sign, there is the possibility of the eyes being lost, of developing a hunchback and afflictions from fire and germs. The Sun is to be propitiated through rituals already mentioned.

Passing on to the **Karma vibhaagam**, the text states that one, who intends to misappropriate money meant for apparel as an offering to God, will be troubled by the planet "Hasthipaadam". The troubles may manifest, as Vaathaeeaka Paada or Elephantiasis. Kaarhyaayanana holds, that blindness and a weak body may result. Gifting of gold, chanting Paramaana suktham and fasting for three days and nights, are suggested as propitiation and means of washing away the sins.

A ritual sacrifice of gems, curd, milk, puffed rice, flowers, scented materials, lamp and frankincense, at a crossing of four roads, while chanting the sloka given above is also recommended.

As propitiation for curing Jwaalagardhaadi rogam, is prescribed the chanting of Gaayathri 10,000 times, homa with Gingely and ghce and gifting of gold and cow and feeding of brahmins.

One who interferes with or breaks the rituals of another, is likely to suffer from corns on the soles of his feet (**Keelaga vrnam**) and propitiation is through gifting iron and observance of **Krischra vritham**.

One who takes food, without cleansing himself properly, after urination or passing stools, is likely to become a **Sravalguda rogi** and suffer from intense pain.

According to **Braahmana Puraanam**, observance of **Krischraadi Krischra Chaandraayana Vrtham**, chanting of the mantra “**Akshi bhyaan**” 1008 times and chanting the mantra “**Udyannadya**” and gifting sweet drinks, whole greengram and sweet porridge (**Paayasam**) will cure all diseases.

One who has committed homicide through toxins or weapons or confinement (**bandanam**), will suffer from undiagnosable diseases, which will show up the incapacity of the **vaidya**, in diagnosing the particular ailment. Feeding of fifty brahmins, **japa**, **homa**, pilgrimages to sacred places like **Rameswaram** and a dip in the **Sethu**, will according to **Vishnu vachanam**, cure all the diseases.

क्षुद्ररोगाः समासेन चतुस्त्रिंशत्प्रकीर्तिताः ।

ग्रन्थभूयस्त्वमीत्यत्र वक्ष्यामः कियताऽत्र तान् ॥

Passing on to the **Aetiology and treatment**, the text says that **Kshudra Rogam**, can briefly be classified into thirty four types. For want of space, only a few important ones are dealt with below.

स्निग्धाः सवर्णा ग्रथिताः निरुजो मुद्गसन्निभाः ।

कफवातोत्थिता ज्ञेया बालानामजगल्लिकाः ॥

“**Ajagallika**” is a type of boils, where they are shining, evenly coloured, swollen and painless and of the shape of whole greengram, due to **Kapha** and **Vaatha**, in preadolescent children.

ग्रीवांसकक्षाकरपाददेशे सन्धौ गले वा त्रिभिरेव दौषैः ।

ग्रन्थिः सवलमीकवदक्रमेण जातः क्रमेणैव गतः स वृद्धिम् ॥

मुखैरनेकैः स्त्रुतितोयवृद्धिर्विसर्पवत्सर्पति चोन्नताग्रैः ।

वलमीकमाहुर्भिषजो विकारं निष्प्रत्यनीकं चिरजं विशेषात् ॥

Vaalmeeaka lakshanam (symptoms) listed by the text are the anthill shaped swellings appearing in the neck, back of the neck, armpits, palms, legs and joints. Without treatment, the boils can acquire many openings, will have raised edges, produce a burning sensation, be wet and will be piercingly painful and with a tendency to spread. Vaidyas call this affliction **Vaanthmeekam**. After the lapse of a few days, this will become incurable.

वातश्लेष्मसमुद्भूतः श्वयथुर्हनुसन्धिजः ।

स्थिरो मन्दरुजां स्निग्धो ज्ञेयः पाषाणगर्दभः ॥

The text notes, that lasting swelling in the jaw joints, shining and with mild pain is called **Paashaana**.

कर्णस्थानान्तरे जातां पिठिकामुग्रवेदनाम् ।

स्थितां पनसिकां तां तु विद्याद्वातकफोत्थिताम् ॥

A long lasting suppurating boil, originating in the inner ear, accompanied by excruciating pain, is called **Panasika**. Some opine, that this can occur in the outer ear also.

विसर्पवत्सर्पति यः शोफस्तनुरपाकवान् ।

दाहज्वरकरः पित्तात्स ज्ञेयो ज्वालगर्दभः ॥

Weak eruptions, with little suppuration, with thirst, fever and a tendency to spread like Herpes and with predominance of Pittha, characterise **Jaala Garddhabham**.

तत्राजगल्लिकामांसं जलौकाभिरुपाचरेत् ।

शुक्तिसौराष्ट्रिकाक्षारकल्कैश्चालेपयेन्मुहुः ॥

Passing onto the treatment of Kshudra rogam, the text notes that **Ajagallika** in **Aamaavastha** responds to leeching and occasional application of powdered, pearl oyster, **Thuvaramannu** and **Chavalkaaram**.

Ajagallika will respond, to an application of **kalkam** prescribed for **Sleshma abscess**

Treatment for **Pitha Visarpam** is indicated for **Vivrutha**, **Indraviddha Garddhabha** and **Jaala Garddhabha**.

It is beneficial to keep, with the help of bunds (thadam) the wounds bathed in ghee, made with sweet materials.

श्लेष्मविद्रधिकल्केन जयेच्चानुशयीं भिषक् ।।

विवृतामिन्द्रलुप्तां च गर्दभीं ज्वालगर्दभम् ।

पैत्तिकस्य विसर्पस्य क्रियया साधयेद्भिषक् ।।

मधुरौषधसिद्धेन सर्पिषा पूरयेद्ब्रणम् ।।

रक्तावसेकैर्बहुभिः स्वेदनैरपतर्पणैः ।

जयेद्विदारिकां लेपैः शिग्रुदेवद्रुमोद्भवैः ।।

पनसिकां कच्छपिकामनेन विधिना ।

Vidaarika should be treated with various types of blood letting, cleansing through irrigation, dribbling the medication (tharpanam), with an application of an ointment made of the skin of the root of Muringa, and Devathaaram.

Panasika and **Kachapika** can be treated in the same way.

साधयेत्कठिनानन्याज्जोफान्दोषसमुद्भवान् ।।

अन्धालर्जीं कच्छपिकां तथा पाषाणगर्दभाम् ।

सुरदारुसुराकुष्ठैः स्वेदयित्वा प्रलेपयेत् ।

कफमारुतशोफाग्नौ लेपः पाषाणगर्दभे ।।

शस्त्रेणोत्कृत्य वल्मीकं क्षाराग्निभ्यां प्रसाधयेत् ।

मनः शिलैलाभल्लातसूक्ष्मैलागुरुचन्दनैः ।।

जातीपल्लवपत्रैश्च निम्बतैलं विपाचयेत् ।

वल्मीकं नाशयेत्तद्धि बहुच्छिद्रं बहुद्रवम् ।।

Chronic sores due to vitiated Kapha should be treated as given below.

Alaji and **Kachapika** can be treated with an application of powdered Devathaaram, Maanji ad Kottam.

For **Paashaana Garddhabham**, medication prescribed for Vaatha and Kapha will help.

Vaathmeekam needs lancing and treatment with salty materials Soft boils with many openings, **Vathmeekam**, can be treated with a

Nimba thailam made of Manayola Cardamom, Cherkuru, Chitteelam, Akhil, Chandanam, tender leaves of Pichchakam, and Pachila

करञ्जबीजं रजनीं कासीसं मधुकं मधु ।

रोचता हरितालं च लेपोऽयमलसे हितः ॥

Alasathangil lephanam, is a medication made of Punga seeds, Varattumanjal, Irattimathuram, Honey, Gorochanam and Arithaaram

चिप्यमुष्णाम्बुना स्विन्नमुत्कृत्याभ्यज्य तं व्रणम् ।

दत्त्वा सर्जरसं चूर्णं बुधो व्रणवदाचरेत् ॥

स्वरसेन हरिद्रायाः पात्रे कृष्णायसेऽभयाम् ।

घृष्ट्वा तज्जेन कल्केन लिम्पेच्चिप्यं पुनःपुनः ॥

Chipya can be treated with powdered Chenjalyam after thorough washing and cleansing, with warm water. Kadukka rind, in crushed Turmeric juice, steamed in an iron vessel, ground, can also be applied. every now and then.

निम्बोदकेन वमनं पद्मिनीकण्टके हितम् ।

निम्बोदककृतं सर्पिः क्षौद्रं पाचनमिष्यते ॥

Padmini kandakam, can be treated by inducing vomiting with The help of Margosa kashaayam and taking the kashaayam mixed with honey.

अहिपूतनके घात्र्याः पूर्वं स्तन्यं विरोधयेत् ।

त्रिफलाखदिरक्वायो व्रणानां पाचनं सदा ।

रसाञ्जनं विशेषेण पानलेपनयोर्हितम् ॥

Ahi Poothana treatment, is given to a mother, before the first breast feeding, the treatment being the same as given to a foster mother, for purifying her breast milk. A **kashaayam** made of the heartwood of Karungaali and Triphala should be used to clean the wounds of a child, before application of Rasaanjanam.

गुदभ्रंशे गुदं स्नेहैरभ्यज्याशु प्रवेशयेत् ।

प्रविष्टं स्वेदयेच्चापि बद्धं गोफणया भृशम् ॥

कोमलं पद्मिनीपत्रं यः खोदेच्छर्करान्वितम् ।

एवं निश्चित्य निर्दिष्टं न तस्य गुदनिर्गमः ॥

For **Gudavrimsha**, the anal region should be cleansed with oily materials and ointment should be applied inside the rectum also. Protruding flesh should be prevented from further protrusion through irrigation.

Lotus leaves, dried and powdered and taken with honey is a cure For **Gudavrimsha**. Fat from a rat, either applied or rat meat heated and applied to induce sweating, is another treatment.

चर्मकीलां जतुमणिं माषकांस्तिलकालकान् ।

उत्कृत्य शस्त्रेण दहेत्क्षाराग्निभ्यामशेषतः ।।

About **Charma Keelaadi treatment**, the text says that this affliction and **Maashakam** and **Jathumani** require, surgical intervention and treatment with **Chaaraagni** (Salts) and cauterization resulting in total removal.

यौवने पिटकान्यच्छनीलिकाव्यङ्गशर्कराः ।

शिरावेधैः प्रलेपैश्च जयेदभ्यञ्जनैस्तथा ।

Pimples, **Yuvaana peedika** or **Muhakkuru** and blackheads (painless small or big and circular in appearance) and **Neelika** and **Vyaangam** can be treated with an application of Jaggery along with **Shirovedham** and dribbling.

व्यङ्गेषु चार्जुनत्वग्वा मज्जिष्ठा वा समाक्षिका ।

लेपः सनवनीतो वा श्वेताश्वखुरजा मषी ।।

रक्तचन्दनमज्जिष्ठाकुष्ठलोध्रप्रियङ्गवः ।

वटांकुरा मसूराश्च व्यङ्गघ्ना बहुकान्तिदाः ।।

Bark of **Neermaruthu**, **Manjatti**, **Aadalodakam**, ground and mixed with honey, is a cure for **Vyaangam**. **Rakthachandanam** with **Manjatti**, **Kottam**, bark of **Pachchotti**, the buds of **Peraal**, can also be applied. as a cure. This will, in addition, lend lustre to the face.

केवलान्सर्पिषा पिष्ट्वा तीक्ष्णान् शाल्मलिकण्टकान् ।

आलिप्तं त्र्यहमेतेन भवेत्पद्मोपमं मुखम् ।।

The thorns of **Mulliela**, with sharp thorns, ground in milk and applied to the face, for three days, will make the face, attractive as a lotus.

मातुलिङ्गजटा सापः शिला गोशकृतो रसः ।

मुखकान्तिकरो लेपः पिटकातिलकालजित् ।।

Dealing with **Thilakaalakam**, the text says that, the lustre of the face can also be improved by an application of a medication made of Thaalimaaduulakkaaya, Jadaamaanji, ghee, Manayola and coddung water This medication will also get rid of Pidaka (boils).

अरुणिकायां तु विरेचसिद्धैः शिराव्यधेनाथ जलौकसां वा ।

निबाम्बुसिक्तैः शिरसः प्रलेपो देयः सुवर्णो रससैन्धवाभ्याम् ।।

Shirovedham, leeching, washing of the head with a **kashaayam** of **margosa** leaves and an application of a medication made of Gulgulu, Induppu and Mercury is prescribed for **Aroshika**.

पुराणमथ पिण्याकं पुरीषं कुक्कुटस्य च ।

मूत्रपिष्टप्रलेपोऽयं शीघ्रं हन्यादरुणिकाम् ।।

Old oilcake and hen's excreta, ground in cow's urine and applied will quickly cure **Aroomshika**.

हरिद्राद्वयमज्जिष्ठात्रिफलारिष्टचन्दनैः

एतत्तैलमरुणिकां सिद्धमभ्यञ्जने हितम् ।।

Haridraadyam thailam, is prepared with Varattumanjal, Bark of Maramanjal, Triphala rind, Margosa leaves and both the Chandanams and is very good for **Aroomshika**.

गुञ्जाफलैः शृतं तैलं भृङ्गराजरसेन वा ।

कण्डूदारुणहृत्कुष्ठकपालव्याधिनाशनम् ।।

An application of Kunnhi kuru, boiled in pure water, ground and made into a thailam or Kayyonni juice mixed with Kunnhi kuru kalkam and made into a thailam, will cure itching and sores in the scalp and also other afflictions in the scalp.

उत्पलभृङ्गफलत्रयसारि लोहपुरीषसमन्वितकारि ।

तैलमिदं कठिनानिलहारि कुञ्चितकेशघनस्थिरकारि ।।

Chengazhineer kizhangu, Kayyonni. Triphala rind. Puraanakittam and heartwood of Karungali, mixed with kalkam and made into a thailam will cure advanced cases of Vaatha vitiation and

will encourage growth of dense, permanent and glossy hair.

इन्द्रलुप्ते शिरां विध्वा शिलाकासीसतुत्यकैः ।

लेपयेत्परितः कल्कैस्तैलमभ्यञ्जने हितम् ॥

Indraluptham, responds to the following treatment. After Shirovedhanam and bloodletting, an application of ground Manayola, lead and Tsutsu or the same ingredients with kalkam made into a thailam.

कुटनंटशिखीजातीकरञ्जकरवीरकैः

अवगाढपदं चापि प्रयच्छन्ति पुनःपुनः ॥

गुञ्जाफलैश्चिरं लिम्पेत्केशभूमिं समन्ततः ।

इन्द्रलुप्तापहो लेपो मधुना बृहतीरसः ॥

Root of Palakapayyani, Koduveli kizhangu, Myristicum, seeds of Punga and Chanaveeram, applied every now and then, or an application of ground Kunthi kuru or the juice of the leaves or fruit of Cheruvazhidina, along with honey, is a cure for Indraluptham.

हस्तिदन्तमर्षीं कृत्वा मुख्यं चैव रसाञ्जनम् ।

रोमाण्यनेन जायन्ते लेपात्पाणितलेष्वपि ॥

The carbon from Incinerated elephant tooth, added to Rasaanjanam mixed and ground, is so potent, that it will make hair grow even on the palms of the hands, not to speak of curing Indraluptham.

लोहमलामलकल्कैः सजपाकुसुमैर्नरः सदा स्नायी ।

पलितानीह न पश्यति गंगास्नायीव नरकाणि ॥

Puraanakittam and Gooseberry rind and shoe flower, ground and applied will cure **Palithangal**, as surely as a dip in Ganges washes off sins.

कासीसरोचनातुत्यहरीतालरसाञ्जनैः ।

अम्लपिष्टैः प्रलेपोऽयं वृषकच्छ्वहिपूतयोः ॥

Myilthuththam. Gorochanam. Copper sulphate (Thurissu), Arithaaram and Rasan-janam, ground in a sour medium and applied is a cure for **Vrishikacharas** and Adhipoothanam.

मधुकस्य कषायेण तैलस्य कुडवं तथा ।

कल्कैः प्रियङ्गुमज्जिष्ठाचन्दनोत्पलकेसरैः ॥

कनकं नाम तत्तैलं मुखकान्तिकरं परम् ।

अभ्यङ्गान्नीलिकाव्यङ्गशोधनं परमर्चितम् ॥

Kanaka thailam, made with Irattimathuram kashaayam, to which are added, Gnazhal flowers, Manjatti, Chandanam, Chenkazhi neer kizhangu, segment of lotus along with kalkam and boiled with one naazhi of oil and strained. When applied, this medication restores facial lustre and in addition, cures Neelika and Vyaangam.

मज्जिष्ठामधुकं लाक्षा मातुलुङ्गं सयष्टिकम् ।

कर्षप्रमाणैरेतैस्तु तैलस्य कुडवं तथा ॥

आजं पयस्तु द्विगुणं शनैर्मृद्वग्निना पचेत् ।

नीलिकापिटिकाव्यङ्गानभ्यङ्गादेव नश्यति ॥

मुखं प्रसन्नोपचितं नीलकर्कशवर्जितम् ।

सप्तरात्रप्रयोगेण भवेत्कनकसन्निभम् ॥

Manjishtaadi thailam, made of three kazhanju each of Manjatti, Irattimathuram, Kolarakku and Thaalimaathulakkaaya, ground and mixed with oil and gently boiled over a low fire and strained. When applied, this medication cures Neelika, Pidaka, and Vyaangam. It adds lustre and flesh to the face, which ceases to be hard and dark and when used without break for seven days, it lends a golden glow to the body.

DISEASES OF THE FACE (MUKHA ROGANGAL)

शुक्रधशयाम सूर्ये विचश्ति मुखशेगा जथने ।

Astrologically, Facial Diseases are likely in *Sun's subdasa in Saturn's Mahadasa*. Sun is to be propitiated through rituals already mentioned.

Passing on to the **Karma vibhaaga**, the text mentions that, one who gives up on regularly observed vratham and rituals, one who indulges in rumour mongering and one who speaks ill of good people, is likely to suffer from **Halitosis**. RM142227

Observance of Chaandraayana vritham, gifting of a garland of flowers, Chandanam and other scented materials and feeding of fifty brahmins, are prescribed as propitiation.

Facial diseases are also likely, if the conversation of others is interrupted and Krishchra Chandaayana vritham, chanting of the three words "Bhoo bhuva svaha" and homa with ghee, are prescribed as propitiation.

One who has injured another in vital spots, is likely to suffer from facial afflictions. Propitiation is through, **Vreehi Daanam** (gift) and gift of gold.

One who speaks ill of others, all the time and one who has severed the tongue of another, one who is given to lying and one who stubbornly sticks to an unjust position in an argument, is likely to suffer from afflictions of the face and the tongue. A ritual fast, over twenty four days, Khushmaanda homam, chanting of the Kaayaana Suktham, Vreehi Daanam according to one's mite, are prescribed as measures of propitiation.

अनुक्तसङ्ख्या यत्र स्यात्तत्र शक्तिं समीक्ष्य च ।

विप्रादेश्च जपादेश्चेत्याह वै भगवान् शिवः ।।

Lord Siva has uttered that one who gives false witness, is likely to suffer from RakthaPittha and facial afflictions. As propitiatory measures are prescribed. Krishnehraadi Krishetra Chandraayan vritham, Khushmaanda homam, Savithri japam (chant), Vrechi Daanam and gifting of gold.

वाग्विरोधं गुरोः मुखरोगी भवेन्नरः ।

अस्य दोनेन विहितः प्रतीकारोऽयमुच्यते ।।

One who talks ill of one's guru, is likely to suffer from facial diseases. Propitiation is through gifts as detailed below.

सौवर्णं रजितं ताम्रं पलेनार्धपलेन वा ।

कारयेत्करिणं सौम्यं यथाविभवतोऽपि वा ।।

तस्य शुभ्रौ च कर्तव्यौ दन्तौ रजतकेन च ।

लाङ्गूलं मौक्तिकैः कुर्याद्रत्नानामक्षिणी तथा ।।

संवेष्ट्य पीतवस्त्रेण गन्धपुष्पाक्षतादिभिः ।

अर्चयेद्धान्यराशिस्थं धान्यद्रोणाष्टकं मतम् ।।

श्रुतवृत्तोपसम्पन्नं ब्राह्मणं संयतेन्द्रियम् ।

दान्तं कुलीनं धर्मिष्ठमनुद्वेगकरं नृणाम् ।।

आहूय परया भक्त्या वस्त्रालङ्कारभूषणैः ।

तेनैतत्कारयेत्कर्म परितोष्य यथाविधि ।।

समिदाज्यतिलैस्तेन होमं चापि प्रवर्तयेत् ।

अग्निनाग्निरनेनैव ततो हस्त्यर्चनं भवेत् ।।

स्याहान्तं कर्म कृत्वाथ प्रणीतामोक्षणं तथा ।

ततः शुक्लाम्बरधरः शुक्लमाल्यानुलेपनः ।

तस्मै हुतवते दद्यात्करिणं तं सदक्षिणम् ।

मन्त्रेणानेन विधिवत्प्राङ्मुखाय विशेषतः ।

सुप्रसीद गजेन्द्र त्वं सरस्वत्याभिषेचित ।

इन्द्रस्य वाहनोऽसि त्वं सर्वदेवैश्च पूजितः ।

दानेनानेन दत्तेन मुखरोगं विनाशय ।

ब्राह्मणान्भोजयेत्त च स्वयं भुञ्जीत बन्धुभिः ॥

Displeasing talk about one's Guru, is likely to lead to facial afflictions. Propitiation, is through gift of an image of a beautiful elephant, made of 1 or ½ phalam of gold, silver or copper, according to one's mite, with shining tusks of silver, tail of pearls and gem studded eyes. The image, appareled in yellow, placed on top of 128 idngazhi of cereal, in a vessel and after worship with scented materials, Chandanam and flowers, should be gifted to a brahmin, who is learned in the sastras and comes from a good, noble family, is peace loving and who has conquered his senses, who is charitable and does not hurt the feelings of others. The brahmin should perform a homa with Gingely, ghee and twigs (samatha). Subsequently, the patient, wearing white clothes and a garland of white flowers, anointed with Chandanam and other scented materials, should hand over to the brahmin, who has been put in a happy frame of mind, the image of the elephant, along with cash (dakshina), the following mantra. The brahmin should be fed, along with other brahmins, before the patient himself sits down to a meal, along with his relations.

कर्कशौ परुषौ स्तब्धौ सम्प्राप्तानिलवेदनौ ।

दह्येते परिपाट्येते ओष्ठौ मारुतकोपतः ॥

Passing on to the **Actiology and treatment**, of diseases of the lips, the text says, that in conditions due to Vaatha and Kapha, the lips will be hard, rough and painful and split with sores.

चीयते पिटिकाभिस्तु सरुजाभिः समन्ततः ।

सदाहपाकपिटकौ पीताभासौ च पित्ततः ॥

In conditions due to Pittha and Kapha, the lips will have painful eruptions, will be yellowish and hot and sometimes will have boils.

सवर्णाभिस्तु चीयेत पिटकाभिरवेदनौ ।

भवतस्तु कफादोष्ठौ पिच्छिलौ शीतलौ गुरु ॥

When Kapha is involved, the lips will exhibit painless body-coloured boils, be heavy, cold and greasy.

सन्निपातेन विज्ञेयावनेन पिटकाचितौ ॥

With conditions involving Sannipaatha, the lips will be white or yellow or black and with boils.

रक्तोपसृष्टौ रुधिरं स्रावतः शोणितप्रभौ ।।

When the condition is due to vitiated blood, the lips will be coloured like dates, will be ruddy and there will be bleeding and boils.

मांसदुष्टौ गुरुस्थूलौ मांसपिण्डवदुच्छितौ ।

जन्तवश्चात्र मूर्च्छन्ति नरस्य भयतो मुखात् ।।

When the condition is due to vitiated flesh, the lips will be heavy, thickened and raised. The multiplying germs may invade the inside of the mouth and spill out from its corners.

शोणितं दन्तवेष्टेभ्यो यस्मात्कस्मात्प्रवर्तते ।

दुर्गन्धीनि सुकृष्णानि प्रक्लेदीनि समन्ततः ।।

दन्तमांसानि शीर्यन्ते पचन्ति च परस्परम् ।

शीतादो नाम सव्याधिः कफशोणितसम्भवः ।।

With **Sheethaadam**, there will be bleeding from between the teeth, for no apparent reason, the gums will be spongy and blackish, will suppurate and may get destroyed, due to the vitiated KaphaPittha.

मारुतेनाधिकं दन्तो जायते तीव्रवेदनः ।

वर्धनः स मतो व्याधिर्जातो रुक् च प्रशाम्यति ।।

Passing on to the **Vardhana lakshanam**, the text notes, that the pain when the teeth are making their appearance, will disappear when they are fully grown.

जिह्वाग्ररूपः श्वयथुर्हि जिह्वामुन्नम्य जातः कफरक्तमूलः ।

लालाकरः पाण्डुयुतः सशोफः सैवानुजिह्वा कथिता भिषग्भिः ।।

Dealing with **Upa Jihwa lakshanam**, the text, points out that this condition is due to vitiated Kapha Raktham. The back of the tongue gets swollen and thick, like the tip of the tongue, with itching, oozing and heat marking the condition.

मुखवैरस्यदौर्गन्ध्यपाकक्लेदादयो गदाः ।

विशीर्णदन्तमांसाश्च भवन्त्यन्येऽपि सोल्बणाः ।।

There are various diseases, with varied symptoms, like bad odour, suppuration, oozing gums, decay and loss of teeth.

ओष्ठग्रकोपे वातोत्थे सोल्वणेनोपनाहयेत् ।

मस्तके चैव नस्ये च तैलं वातहरैः स्मृतम् ॥

Afflictions of lips, due to vitiated Vaatha, can be treated by sweating, application or snorting of thailam, which counteracts vitiated Vaatha.

श्रीवेष्टकं सर्जरसं गुग्गुलुं सुरदारु च ।

यष्टीमधुकचूर्णैर्हि विदध्यात्प्रतिसारणम् ॥

Equal quantities of Thiruvatta resin, Chenjalyam, Gulgulu, Devathaaram and Iratti-mathuram, can be powdered and applied to the affected lips.

वेधं शिराणां वमनं विरेकं तिक्तस्य पानं मृदु भोजनं च ।

शीतान्द्रदेहान्द्ररिषेचनं च पित्तोपसृष्टेष्वधरेषु कुर्यात् ॥

Tonsure, vomiting, purging, oily drinks, light food and application of cool materials, are prescribed for afflictions of the lips, due to vitiated Pittha.

शिरोविरेचनं धूमस्वेदः कवलधारणम् ।

हृतरक्ते प्रयोक्तव्यमोष्ठपाके कफात्मके ॥

Tonsure, bloodletting, leeching, irrigating with smoke and gargling, are suggested for afflictions of the lips, due to vitiated Kapha.

त्रिकटुः सर्जिकाक्षारः क्षारश्च यवशुक्तिजः ।

क्षौद्रयुक्तं विधातव्यमेतच्च प्रतिसारणम् ॥

Powdered Thrikadu and Thuvarchilakkaaram, mixed with honey and applied is prescribed for conditions traceable to vitiated Kapha.

हितं च त्रिफलाचूर्णं मधुयुक्तं प्रलेपनम् ॥

Powdered Triphala, mixed with honey is also a good remedy, for conditions due to vitiated Kapha.

शीतादे हृतरक्ते तु तोये नागरसर्षपान् ॥

Seethaath condition, can be cured by bloodletting and application of powdered Chukku, mixed with ghee.

गलशुण्डी क्षयं याति वज्रीक्षीरेण लेपिता ।।

वचामतिविषां पाठां रास्नां कटुकरोहिणीम् ।

निष्क्वाथ्य पिचुमन्द च कवलं तत्र धारयेत् ।।

एष एव विधिः कार्यो विशेषः शस्त्रकर्मणि ।।

An application of **Vajriksheera**, is recommended for throat afflictions. A **kashaayam** made of Vyambu, Adhividayam, Paada kizhangu, Araththa, Kadugurohini and Margosa bark, used as a gargle is recommended for throat afflictions.

The same procedure can be followed for surgical interventions and for **Thundikam** and **Thaalupuppudam**.

तालुपाके तु कर्तव्यं विधानं पित्तसाधनम् ।

तुण्डिके च ध्रुवोत्कर्णे सघातं तालुपुष्पुटे ।।

स्नेहस्वेदौ तालुशोषे विधिश्चानिलनाशनः ।।

The treatment should be attuned to the condition of the palate (**Thaalupaagathine**). Irrigation, using oil and use of treatment for vitiated Vaatha, are recommended.

साध्यानां रोहिणीनां तु हितं शोणितमोक्षणम् ।

छर्दनं धूमपानं च गण्डूषो नस्यकर्म च ।।

A condition which worsens over time (**ROHINI**) is difficult to cure. Even if the symptoms are incomplete, bloodletting, vomiting, treatment with smoke, gargling and snorting are recommended.

विस्त्राव्यकण्ठशालूकं साधयेत् तुण्डिकेरवत् ।

उपजिह्वकवच्चापि साधयेदन्तजिह्वकम् ।।

The treatment meant for teeth, tongue and uvula and the treatment for **Chundikeram**, is to be followed for **Kandashaalookam**.

छेदयेन्मण्डलाग्रेण तीक्ष्णसङ्घर्षणादिभिः ।

एकवृन्दं तु विश्राव्य विधिं शोधनमाचरेत् ।।

Ekavrindham should be cut using **Mandalaagram** and hot (chillies)) materials rubbed into the wound.

गिलायुश्चापि यो व्याधिस्तं च शस्त्रेण साधयेत् ।
 कण्ठरोगेऽप्यसृङ्मोक्षस्तीक्ष्णैर्नस्यादिकर्म च ॥
 क्वाथपानं तु दार्वीत्वङ्निम्बतार्क्ष्यकलिङ्गजम् ।
 हरीतकीकषायो वा पेयो माक्षिकसंयुतः ॥

Silayu can be cured only through surgical intervention. Kandharogam can be tackled through bloodletting and snorting of potent materials. A kashaayam made of barks of Maramanjali and Margosa along with Pachila, Kudaguppaalayari, coupled with Kadukka Kashaayam, followed by honey, is prescribed.

कटुकातिविषापाठादारुमुस्तकलिङ्गकाः ।
 गोमूत्रक्वाथिताः पेयाः कण्ठरोगविनाशनम् ॥

For Kandharogam, a kashaayam made of Kadugurohini, Adhividayam, Paada kizhangu, Devathaaram, Muthanga kizhangu and Kudaguppaalayari is prescribed.

गृहधूमो यवक्षारः पाठा व्योषा रसाञ्जनम् ।
 तेजोवत् त्रिफला लोहं चित्रकञ्चेति चूर्णितम् ॥
 सक्षौदं धारयेदेतद्गलरोगविनाशनम् ॥

Galarogam will respond to gargling, with a choornam, made of Pugayara, Paada kizhangu, Chukku, Milagu, Thippali, Rasa anjanam, Cherupunnayari. Triphala, Pachchotti bark and Kodu velikizhangu, with honey.

कालकं नाम चूर्णं तु दन्तास्यगलरोगनुत् ॥

Thaalaka choornam is prescribed for afflictions of the teeth, Muharogam and Galarogam.

मनश्शिला यवक्षारो हरितालं ससैन्धवम् ।
 दारु तिक्तं च तच्चूर्णं माक्षिकेण समायुतम् ॥
 मूर्छितं घृतमण्डेन कण्ठरोगेषु धारयेत् ।
 मुखरोगेषु च श्रेष्ठं पीतकं नाम कीर्तितम् ॥

For Kandharogm and Muharogm, an application of Peethaka choornam with honey is prescribed. The choornam is made of Manayola, Chavalkaaram, Arithaaram, Induppu, Devathaaram and root of Puththirichunda.

यवाग्रजं तेजवती सपाठां रसाञ्जनं दारुनिशां च कृष्णाम् ।

क्षौद्रेण कुर्याद्गुटिकां मुखेन तां धारयेत्सर्वगलामयेषु ॥

Tablets made of ground, powdered Chavalkaaram, Cheru punnayari, Paadakizhangu, Rasaanjanam, Devathaaram, Varattumanjal and Cheruthippali mixed with honey, allowed to dissolve in the mouth, is another medication.

मुखपाके शिरावेधः शिरसश्च विरेचनम् ।

कार्यं च बहुधा नित्यं धात्रीचूर्णस्य घर्षणम् ॥

For ulcers on the scalp, tonsure, sweating of the scalp and rubbing in powdered gooseberry rind are prescribed.

जातीपत्रामृताद्राक्षादेवदारुफलत्रिकैः

क्वाथो मधुयुतः शीतो गण्डूषो मुखपाकनुत् ॥

A kashaayam to be gargled with honey, made of Nutmeg, Jaathipathri, Amrith, dried grapes, Devathaaram and Triiphala rind, is prescribed for ulcers.

पटोलनिम्बजम्ब्याम्रमालतीनवपल्लवम् ।

पञ्चपल्लवकः श्रेष्ठः कषायो मुखधावने ॥

Rinsing the mouth, with a kashaayam made of Padavalam, Mango, Pichakam, and tender leaves of Athi, Ithi, Arayaalu and Kaattaalu, is recommended for ulcers.

खादिरस्य तुलां सम्यग्जलद्रोणे विपाचयेत् ।

शेषाष्टभागे तत्रैव प्रतिवापं प्रदापयेत् ॥

जातीकर्पूरपूगानि कङ्कोलस्य फलानि च ।

इत्येषा गुटिका कार्या मुखसौभाग्यवर्धिनी ॥

दन्तोष्ठमुखरोगेषु जिह्वाताल्वाप्यु च ॥

Khadira gudiga, will lend lustre to the face and is a cure for afflictions of the mouth, tongue, palate, lips and teeth. After brewing a kashaayam of 1 thulaam of the heartwood of Karungali with 16 Idangazhi of water, boiled and reduced to 1/8 of the original quantity, the material is after straining, processed along with powdered camphor, Arecanut, Nutmeg and Thakkolam and made into tablets.

बकुलस्य फलं रोधं वज्रवल्ली कुरण्टकः ।
 चतुरङ्गुलवल्चञ्च वाजिकर्णोरिमासनम् ॥
 एषा कल्ककषायाभ्यां तैलं पक्वं मुखे धृतम् ।
 स्थैर्यं करोति चलतां दन्तानां धावनेन वा ॥

Gargling with **Bahulaadyam thailam**, will firm up loose teeth. It is made of Ilanji seeds, Paachchotti bark, Changalaperanda, Manjakurinji and the bark of Konna, the ingredients being first concocted into a **kashaayam** and mixed with kalkam and boiled into a thailam.

धनव्ययगतः शुक्रो भौमो वा कर्णदोषकृत् ॥

Passing on to the **Karnarogaathikaaram** (Chapter on afflictions of the ears), the text notes that **astrologically, Venus or Mars in the second or twelfth house**, indicates possible ear afflictions. Propitiation of Venus is through, japa and homa as already indicated.

दाक्षिण्यरूपगुणभोगधनैः प्रधान-
 श्वन्द्रे कुलीरवृषभाजगते विलग्ने ।
 उन्मत्तनीचबधिरो विकलश्च मूकः
 शेषेषु ना भवति कृष्णतनुर्विशेषात् ॥

The **Moon posited in Cancer, Taurus or Aries** makes the native charitable, good looking, of good character, a comfort lover and a weakling. A weak Moon in other houses, is an indicator, of likely insanity, a low mind, deafness, handicaps, a dull head and a dark complexion, mostly. Propitiation is through japa and homa as already prescribed.

Paasing on to the **Karma Vibhaaga**, the text begins with the adage, “Maithunamsrinuyaal pithre karma sooli bhavathu saha” according to which, the person who listens to the bedroom conversation of his parents, is likely to hear noises, to become short of hearing, get afflictions of the ear and become deaf.

Propitiation is through reciting the mantra “Thad Vishnu”, reciting Purusha Suktham,” and taking water sanctified by recitation of “Abhaa Maarjana” stotram and feeding brahmins according to one’s mite.

विष्णुप्रणामकृद्विद्वान् कर्णरोगप्रशान्तये ।

भोजनं ब्राह्मणेभ्यश्च प्रदद्यात्प्रयतो नरः ॥

A learned and pure person should do Vishnu namaskaaram (Prostration) and feed brahmins for relief from ear afflictions. One who listens to abuse showered on one's parents, teachers, brahmins and devas is likely to suffer from pain and pus formation in the ear.

Propitiation is through feeding of brahmins and gifts of gold and red silk to them.

कर्णशूलं प्रणादश्च बाधिर्यं क्षेड एव च ।
 कर्णस्रावः कर्णकण्डूः कर्णगूथस्तथैव च ॥
 कृमिकर्णः प्रतीनाहो विद्रधिर्द्विविधस्तथा ।
 कर्णपाकः पूतिकर्णस्तथैवार्शश्चतुर्विधम् ॥
 तथाबुदं सप्तविधं शोफश्चापि चतुर्विधः ।
 एते कर्णगता रोगा अष्टाविंशतिरीरिताः ॥

Passing on to the Aetiology and treatment, the text notes that 28 types of ear afflictions have been recognized - Karnasoolam (pain in the ear), Karnanaadham (Tinnitus), Karnasraavam (discharge from the ear), Karnakandhu (wound in the ear) Karnagratham, Krimikarnam (Infection), Pratheenaaham, two types of Karnavidrati, Karnapaakam, four types of Poothikarnam, Karnaarchas, seven types of Karnaarbutham, and four types of Karnashobam.

समीरणः श्रोत्रगतोऽन्यथास्वराः समन्ततः शूलमतीव कर्णयोः ।
 करोति दोषैश्च यथा समावृतः स कर्णशूलः कथितो भिषग्वरैः ॥

Dealing with the symptoms of Karma Soolam, the text mentions, that the vitiated Vayu in the inner ear, obstructed by Kapha, Pitta and blood, circulates along unintended paths inside the ear and causes pain.

कर्णश्रोत्रस्थिते वाते शृणोति विविधान्स्वरान् ।
 भेरीमृदङ्गशङ्खानां कर्णनादः स उच्यते ॥

Karnanaadham is caused when Vaatha stays inside the ear and the patient hears sounds, similar to those produced by drums, mridangam and the conch.

यदा शब्दबहो वायुः श्रोत्रमावृत्य तिष्ठति ।
 शुष्कश्लेष्मान्वितो वापि बाधिर्यं तेन जायते ॥

When the tympanum is blocked by Vaatha alone or Vaatha together with Kapha, total deafness results.

वायुः पित्तादिभिर्युक्तो वेणुघोषोपमं स्वनम् ।

करोति कर्णयोः क्ष्वेदं कणक्ष्वेदः स उच्यते ॥

Karnakshedam is caused by Vaatha combined with Kapha and Pittha resulting in hearing noises as from bamboos rubbing against each other

यदा तु मूर्च्छन्त्यणवोऽपि जन्तवः सृजन्त्यपत्यान्यथवापि माक्षिकाः ।

तदञ्जितत्वाच्छुवणो निरुध्यते भिषग्वराद्यैः कृमिकर्णको गदः ॥

Krimikarnam is caused when the flesh and blood in the inner ear decay leading to infection through vectors, with the germs multiplying and causing intense pain.

कर्णविद्रधिपाकेन कर्णे वा चाम्बुपूरणात् ।

पूयं स्रवति यः पूति स ज्ञेयः पूतिकर्णकः ॥

Poothi Karna rogam is characterized by karma vidhruthi due to accumulated water in the ear, leading to evil smelling discharge from the ear.

इत्याद्या बहवो रोगाः सन्त्यन्ये सूक्ष्मभेदतः ॥

A number of ear afflictions exist, the differences between them being slight.

कपित्थमातुलिङ्गाक्षशुङ्गवेररसैः शुभैः ।

मुखोष्णैः पूरयेत्कर्णं कर्णशूलोपशान्तये ॥

The strained and warmed juice, extracted by crushing unripe fruits of Vilaar tree and Thaalimaadhulam and ginger dropped into the ear and kept there will **alleviate ear pain**.

शुङ्गवेरं च मधु च सैन्धवं तैलमेव च ।

कदुष्णं कर्णयोर्देयमेतद्वा वेदनापहम् ॥

Thailam by itself or thailam with Ginger juice, Cheruthen and Induppu, warmed and dropped into the ear and kept there, is also recommended.

लशुनार्द्रकशिग्रणां मुराया मूलकस्य च ।

कदल्याश्च रसः श्रेष्ठः कदुष्णः कर्णपूरणे ॥

Filling the ear with warmed juice, from Garlic, Ginger and the flower of Plantain (Kadali Vaazha), will alleviate pain.

आर्द्रकसूर्यावर्तकसौ (शो) भाञ्जनमूलकस्वरसः ।

मधुतैलसैन्धवयुताऽव्यक्तोष्णः कर्णशूलहरः ॥

Ear ache can be cured, by keeping in the ear, warmed juice from crushed Ginger and root of Muriga, mixed with honey and oil.

सौ (शो) भाञ्जनस्य निर्यासस्तिलतैलेन संयुतः ।

सुखोष्णः पूरणः कर्णे कर्णशूलोपशान्तये ॥

Warmed mixture of Gingely oil and crushed juice of root of Muringa, kept in the ear will relieve **earache**.

चूर्णं पञ्चकषायाणां कपित्थरससंयुतम् ।

कर्णत्रावे प्रशंसन्ति पूरणं मधुना सह ॥

Pain in the ear with discharge, will be cured with a mixture of honey and juice from crushed Vilaar fruit, kept in the ear.

सर्जत्त्वक्चूर्णसंयुक्तः कार्पासीफलजी रसः ।

मधुना संयुतः साधु कर्णत्रावे प्रशस्यते ॥

Juice from crushed cotton seed, mixed with a choornam made of the bark of Venga, with Cheruthen, kept in the ear, will help abate **pain in the ear**.

शम्बूकस्य तु मांसेन कटुतैलं निपाचयेत् ।

तस्य पूरणमात्रेण कर्णनाडी प्रशाम्यति ॥

Snail's flesh, ground and mixed with mustard oil, heated and kept in the ear, will cure **Karnanaadi**.

अथ कर्णप्रतीनाहे स्नेहस्वेदौ प्रयोजयेत् ।

ततो विरिक्तः शिरसः क्रियां प्राप्तां सम्यचरेत् ॥

Karna Pratheenaaham, responds to a proper treatment, with a spray of oil and a tonsure.

क्लेदयित्वा तु तैलेन स्वेदेन प्रविलाप्य च ।

शोधयेत्यकर्णपूरं तु भिषक् शुद्धशलाकया ॥

The ears should be cleaned of accumulated dirt, with a clean me-

metallic scoop (Cheppithondi) after the tissue has been softened with oil.

निर्गुण्डीस्वरसं तैलं सिन्धुधूमरज्जो गुडः ।

पूरणः पूतिकर्णस्य शमनो मधुसंयुतः ॥

Poothikarnam can be treated with a mixture of juice from crushed leaves of Karinochi, oil, Induppu, jaggery and Cheruthen, kept in the ear.

सूर्यावर्तकसुरसं सिन्धुवाररसं तथा ।

लाङ्गलीमूलकरसं त्र्युषणेनावचूर्णितम् ॥

पूरयेत्कृमिकर्णं तु जन्तूनां नाशनं परम् ॥

Krimikarnam, responds to a small quantity of a mixture of juices from crushed Thakara, Karinochi, Menthonni kizhangu and powdered Chukku, Milagu and Thippaly, kept in the ear, the mixture helping in getting rid of the germs.

घृत रसाञ्जनं नार्याः क्षीरेण क्षौद्रसंयुतम् ।

प्रशस्यते चिरोत्थेऽपि संस्त्रावे पूतिकर्णके ॥

Poothikarnam of long standing, with discharge of pus, is cured by keeping in the ear, a mixture of ghee, Rasaanjanam, breast milk and honey in equal quantities.

कुष्ठहिङ्गुवचादन्तीशताह्वाविश्वसैन्धवैः ।

पूतिकर्णापहं तैलं वस्तमूत्रेण साधितम् ॥

Kottam, Asafoetida, Vyambu, root of Naagadandhi, Sathakuppa, Chukku and Induppu, in equal quantities, boiled in goat's urine and made into a thailam, kept in the ear, cures Poothikarnam.

शतावरीवाजिगन्धापयस्येरण्डबीजकैः ।

तैलं विपक्वं सक्षीरं पाल्यां कर्णस्य पुष्टिकृत् ॥

Sathaavari kizhangu, Amukkuram, Adapathiyan kizhangu, seeds of Veluthaamanakku, mixed with kalkam and made into a thailam, should be boiled in cow's milk of equal quantity and strained. This thailam when applied to the ear lobes is a cure for Karnapaali.

AFFLICTIONS OF THE NOSE (NASAADHIKARAM)

कुजभृगुरविसुतयोगे नासारोगः प्रजायते जन्तोः ।

नानाव्याधिक्लेशा रिपुजा भीतिर्भवेद्विषमा ॥

Astrologically. a native, born with *Mars, Venus and Saturn, posited in one house*, is likely to suffer from afflictions of the nose, suffer from other diseases, and lead a life of despair and fear of enemies.

The concerned planets are to be propitiated through japa and homa, as already mentioned.

Passing on to the **Karma vibhaaga**, the text points out, that a person who indulges in propagating baseless scandals about others, who is provocative and makes fun of others through words and by making faces, is likely to suffer from nasal diseases. Propitiation is through gifting of gold and observing Adikrischra Chaandraayana vritham.

One who, while engaged in sacred rituals, gazes with desire on a fowl or donkey, is likely to suffer afflictions of the nose and propitiation is through observance of Krischra Saanthaapanam vritham and performing of homa with ghee sanctified by the recital of the “Udyayam Rik” and sweet porridge (Paayasam) to the accompaniment of the chanting of Sri Suktham.

आपीनसः पूतिनस्य नासापाकस्तथैव च ।

तथा शोणितपित्तं च पूयशोणितमेव च ॥

क्षवधुभ्रंशथुर्दीप्तिर्नासानाहः परित्त्ववः ॥

नासाशोषेण सहिता दशैकश्चेरिता गदाः ॥

चत्वार्यर्शासि चत्वारः शोफाः सप्तार्बुदानि च ।

प्रतिश्यायाश्च ये पञ्च वक्ष्यन्ते सुचिकित्सिताः ।

एकत्रिंशत्सहेतैस्तु नासारोगाः प्रकीर्तिताः ॥

Passing on to the **Actiology and treatment** of nasal afflictions, the text mentions, that, thirty one types are recognized, like Aapeenaasam, Poothinasyam, Naasapaakam, Pooyasonitham, Kshavadhu, Bhramsadhu, Deeptham, Naasanaaham.

पञ्जमूलीशृतं क्षीरं स्याच्चित्रकहरीतकी ।

सर्पिर्गुडः षडङ्गश्च युषः पीनसशान्तये ॥

Milk with Panchamoolam, boiled and reduced, with Chitra-kahareethaki, Gudasarpis, Shadanga and Yoosham, is a cure for **Peenasam**.

व्योषचित्रकतालीसतिन्निडीकाम्लवेतसैः ।

अजाजीचव्यतुल्यांशैरेलात्वक्पत्रपादिकैः ॥

व्योषादिकमिदं चूर्णं पूराणगुडमिश्रितम् ।

पीनसश्वासकासघ्नं रुचिस्वरकरं परम् ॥

Vyashaadyam choornam, made of one part each of, Chukku, Milagu and Thippaly, Koduveli kizhangu, Thaaleesapatram, skin of the root of Puli, Nerinjaampuli kizhangu, Jeerakam and root of Kaattumilagu added to four parts of powdered Cardamom, Cloves and Pachchila, along with old jaggery. The preparation, with the ingredients mixed well, when taken is a cure for Peenasam, Asthma, cough and tastelessness. The preparation is also reputed to improve one's voice.

व्याघ्रीदन्तीवचाशिग्रुसुरसाव्योषसैन्धवैः ।

पाचितं नावनं तैलं पूतिनासागदं हरेत् ॥

Poothinasyam, can be cured by snorting a kalkam or thailam, prepared by boiling roots of Cheruvazhidina, Naagadandhi, Vyambu, Muringa and Thulasi along with Chukku, Milagu, Thippali and Induppu.

नासापाके पित्तहृत्संविधानं कार्यं सर्वं बाह्यमाभ्यन्तरं च ।

हरेद्रक्तं क्षीरवृक्षत्वचो वा साज्याः सेके योजनीयाश्च लेपे ॥

Naasapaakam, can be cured by applying internally and externally, materials that reduce Pittha, by washing with water reduced by

boiling in it the bark of Naalpaamara bark and applying ghee mixed with the powdered bark.

शुण्ठीकुष्ठकणाविल्वद्राक्षाकल्ककषायवत् ।

साधितं तैलमाज्यं वा नस्यं क्षवथुरुक्प्रणुत् ॥

Kshavadu, can be tackled by snorting a **kashaayam** or **kalkam** or **thailam** made of Chukku, Milagu, Thippali, root of Koovalam and Munthiringapazham.

दीप्ते रोगपैत्तिके पैत्तिकं च विधिं कुर्यान्मधुरं शीतलं च ।

नासादाहे स्नेहपानं प्रधानं स्निग्धे धूमे मूर्ध्ववस्तिश्च नित्यम् ॥

Deeptham, characterised by excess Pittha, can be tackled with the treatment prescribed for Pittha, followed by use of sweet and cold things.

Naasadaaham, can be cured with smoke, drinking oil and stagnating a pool of oil on top of the cranium.

वातिके तु प्रतिश्याये पिबेत्सर्पिर्यथाक्रमम् ।

पञ्चभिर्लवणैः सिद्धं प्रथमेन गणेन वा ॥

Increase of Vaatha leading to **Prathisiyaayam**, responds to ghee prepared by boiling the five salts.

नस्यादिषु विधिं कृत्स्मवेक्षेतादितेरितम् ।

पित्तरक्तात्यये पेयं सर्पिस्तु मधुरैः शृतम् ॥

The treatment for **Arjitham**, already detailed, can be followed for all types of **Nasyam**. When an increase of Pitharaktham, is diagnosed, ghee with sweet materials should be used.

परिषेकान्प्रदेहांश्च कुर्यादपि च शीतलान् ॥

Washing with water reduced with cold materials and application of ground cold materials are recommended.

कफजे सर्पिषा स्निग्धं तिलमाषविषक्वाया ।

यवाग्रा वामयित्वा वा श्लेष्मघ्नं क्रममाचरेत् ॥

Kapha should be made soft with ghee, the patient being made to vomit with a gruel of Gingely and urud, before starting the treatment antidotal to Kapha.

पुटपक्वजटापत्रं सिन्धुतैलसमन्वितम् ।
प्रतिश्यायेषु च श्याये शीलितं परमौषधम् ॥

Leaves of Sathaavari. potentiated (sputa paakam) should be mixed with oil and Induppu and taken without break. This is reputed to be a fail-proof remedy for **Prathisyayam**.

ऊषणागुडसंयुक्तं स्निग्धं दध्यग्लभोजनम् ।
प्रतिश्यायहरं चैव विशेषात्कफनाशनम् ॥

Powdered Chukku, Milagu and Thippaly mixed with jaggey and food including curd and tamarind, is a cure for **Prathisyayam**, and Kapha dosham.

ततः पक्ष्यं कफं ज्ञात्वा हरेच्छीर्षविरेचनैः ॥
पिप्पलीशिग्रुबीजानि विडङ्गं मरिचानि च ।
अवपीडः प्रशस्तोऽयं प्रतिश्यायनिवारणः ॥

The Kapha should be loosened and with a tonsure, and made to flow. A good remedy for **Prathisyayam** is a gritham made of Cheruthippali, Muringa seeds, Vizhaalari and Pepper.

रक्तकरवीरपुष्पं पुष्पं सजात्यसनमल्लिकोत्थञ्च ।
एतैः समं तु तैलं नासाशोनाशनं तु पक्वम् ॥

Karaveeraadyam thailam, made from equal quantities of the flowers of Kanaveeram, Pichchakam and Jasmine with ghee, is a cure for **Naasaarchas**.

सर्पिः पानं भोजनं जाङ्गलैश्च स्नेहस्वेदो स्नैहिकश्चापि यूषः ।
शेषानूरोगान्घ्राणजान्सन्नियच्छेदुक्तं तेषां यद्यथासंविधानम् ॥

Taking of ghee and soup made from the flesh of animals inhabiting the jungle, irrigating with oil and medicinal ghee made with fatty materials, are prescribed for all afflictions of the nose.

DISEASES OF THE EYE (NETRA ROGAADHIKAARAM)

विकलेक्षणोऽर्कलग्ने तैमिरिकोऽजे च भे तु रात्र्यन्धः ।

बुद्बुददृष्टिः कर्किणि काणो व्ययगे शशाङ्के वा ।।

Astrologically, a native born, with **Moon in Leo**, is likely to have squint eyes, in **Aries** Cataract and night blindness, in **Cancer** Blindness and if Moon is posited in the **12th house from the lagna**, one eye.

नृपबन्धनसन्तप्तो मार्गरतो युवतिविद्वेषी ।

विकलनयनोऽष्टमस्थे सुखधनहीनोऽल्पजीवितः पुरुषः

With the *Sun, in the eighth house*, the native is likely to be squint eyed, be travel minded, be a hater of women, be wealthy and happy, be short lived and be grief stricken, because of arrest by Royalty.

नयनातुरः कुलीनः सुभगो वात्सल्यसंयुतो मनुजः ।

वक्रगुरुदिवसनाथैरेतत्स्थैः स्याद्विभवसम्पन्नः ।।

A native with *Jupiter, Mars and the Sun, posited in one house*, is likely to be of noble birth, handsome, affectionate and wealthy and have afflicted eyes. Propitiation of the concerned planets is through japa, homa and rituals, already mentioned.

Passing on to the **Karma vibhaaga**, the text says, that a doctor, who through improper treatment, spoils the vision of his patient and who attracts the gaze of women who are strangers, is likely to suffer from eye afflictions. Observing of the Chaandraayana vritham, fasting for 24 days, daily feeding of fifty brahmins and if this is found unaffordable, repeating the mantra “Vayaho suvarno suvarnos” 1008 times, performing homa with sweet gruel (paayasam) and ghee, gifting gold and ghee and reciting the mantra “Yaavadroga mokshaha

chakshurma", are prescribed, as propitiatory measures.

"Mulagaannam brahmane dadiyaal netra roga panuthaye" is what Brhmaanda puraanam says, meaning that eye afflictions will subside, on gifting of Mulagaanna to brahmins.

One who observes the sexual act of couples, will suffer from infected, constantly watering eyes. Propitiation is through, recitation of the mantra "Chakshusne dehi akshibyaam" and according to the saying "Sahasra kalasaabshikeam rayow kuryaadhi", perform Sahasra kalassabhisheka for the Sun and feed brahmins according to one's mite.

One who stares at the rising sun or the midday sun or the stars, will end up with lazy eyes. Propitiation is through reciting the mantra "Udyannadya", 108 times and performing homa with paayasam (sweet porridge) and ghee as offerings.

One who, during his previous birth, had extinguished a burning lamp, either in a brahmin's house or in a temple, is likely to suffer from cataract. Repeating the mantra, 'Samastha bhoomi daivatha', pouring sanctified water all over the body and doing Saharsa kalasaabhisheka for Lord Mahadeva, are suggested as propitiation.

"Deepakam bhagnyathwarthu thimira vyaadhimaan bhavet" is an ancient saying of the learned that supports the finding, that one who has destroyed lamps will suffer from cataract. Padma puraanam predicts pain in the eye.

जन्मान्तरेऽक्षिभेदेन जायते ह्यक्षिवेदना ।

वक्ष्यामि तत्प्रतीकारं ब्रह्मणा भावितं पुरा ॥

One who has destroyed an eye in the previous birth, is likely to suffer pain in the eye in this birth. Propitiation, suggested in the olden days by Brahma, is given below.

पलेन कारयेद्धेम्ना गरुडं विष्णुवाहनम् ।

राजतौ च तथा पक्षौ रत्ननद्धौ सुविस्तृतौ ॥

कर्तव्यं चाक्षियुगलं माणिक्याभ्यां प्रकल्पितम् ।

ग्रेवेयकं स्वर्णमयं ग्रीवायां तस्य विन्यसेत् ॥

नासिकायां तु वैडुर्यं मौक्तिकं वा फल्पयेत् ।

वस्त्रैर्नानाविधैर्बद्धमलङ्कृत्य शुभाकृतिम् ॥

स्थापयेत्पुरतो विष्णोः प्रीत्यर्थं च गदाभूतः ।
 गन्धपुष्पाक्षतैर्वस्त्रैः पूजयेद्ब्राह्मणोत्तमम् ॥
 वेदवेदाङ्गकुशलं सर्वविद्याविशारदम् ।
 होमश्चतत्र कर्त्तव्यो मन्त्रैः श्रद्धादिकैः शुभैः ।
 यद्वा गरुडगायत्र्या समिदाज्यतिलाहुतीः ॥
 पुण्याहवाचनं कार्यं ब्राह्मणैर्वेदपारगैः ।
 तस्मै हुतवते दद्याच्छौरिप्रीत्यर्थमादृतः ॥
 भक्त्या सम्पूज्य विधिवन्नूपुरैः कटकादिभिः ।
 मन्त्रैणानेन विधिवत्प्राङ्मुखो नेत्ररोगवान् ॥
 ततो विसृज्य विप्रेन्द्रं शिष्टैरिष्टैश्च बन्धुभिः ॥

An idol of Lord Vishnu's mount, Garuda, is to be fashioned out of one phalam of gold, with spread wings made of silver, studded with gems, and eyes of ruby and beak adorned with pearl or cat's eye, with a variety of attire covering his beautiful form. To please Mahavishnu, His idol should be positioned, as if for riding the Garuda. A brahmin, well versed in the Vedas and Vedaanthas, skilled in the vidyaas, should be worshipped with flowers, sandalwood, clothes and sanctified rice (akshada), reciting, attention-catching mantras of Vishnu or Garuda Gaayathri. A homa should be performed using sacred twigs, ghee and Gingely. The selected learned brahmin, should bless the proceedings. The patient should, standing, with devotion, facing the brahmin who performed the homa, worship him with a gift of bracelets and for propitiating Vishnu, recite the following mantra and gift the golden idol of Garuda to him.

देवदेव जगन्नाथ लक्ष्मीप्रियपरायण ।
 वाहनस्य प्रदानेन दुष्टकर्मविपाकजम् ॥
 अक्षिरोगं नाशय मे नारायण जगन्मय ।
 पुष्पं वा पटलं वापि आन्ध्यं रक्तमथापि वा ।
 स्रवज्जलं वा पूयं वा सक्ताक्षं ना तथार्बुदान् ॥

According to the saying in Brahmaanda puraana, "Akshi sambhava rogaa naamaadyam kanaka samyutham", eye discases are cured by gifts of gold and ghee.

नक्तान्धं जायते तस्य यो गवा नेत्रयोर्द्वयोः ।

धूलिक्षेपं प्रकुरुते तस्य वक्ष्यामि निष्कृतिम् ।।

One who has thrown dust into the eyes of a cow is likely to become night blind. Propitiation is detailed below.

श्रीमतो गोपवेषस्य यथाशक्त्या च भक्तितः ।

सुवर्णेन प्रतिकृतिं वेणुवादनतत्परम् ।।

बर्हापीडेन संयुक्तं द्विभुजं हर्षसंयुतम् ।

कारयित्वा शुभाकारं प्रक्षाल्य शुभवारिणा ।।

वस्त्रेणावेष्ट्य विधिवद्गन्धमाल्यैः समर्चयेत् ।

तण्डुलोपारि संस्थाप्य यथाविभवविस्तरम् ।।

पूजां च कारयेन्मन्त्री शुभैः पूर्वोदितैः क्रमात् ।

होमं तत्र प्रकुर्वीत समिदाज्यतिलैः सह ।।

देवस्य दद्यान्नैवेद्यं हविः सर्वं समन्त्रितम् ।

अष्टोत्तरशतं वापि मूलमन्त्रेण वै श्रुतम् ।।

जुहुयादथ रोगार्तः प्राङ्मुखः प्रयतः शुचिः ।

शुक्लाम्बरधरः शुक्लर्गन्धमाल्यानुलेपनः ।।

सदाक्षिणां पनर्दद्यात्प्राङ्मुखो वाप्युदङ्मुखः ।

मन्त्रेणानेन विधिवन्नमस्कृत्य तु भक्तितः ।।

गोविन्द गोपीजनवल्लभेश विध्वस्तकंस त्रिदशेन्द्रवद्य ।।

गोवर्धनाद्रिप्रवरैकहस्त संरक्षिताशेषजनप्रवीण ।

गोनेत्ररेणुक्षपणप्रभूतमान्धं तथोग्रं तिमिरं क्षपाशु ।।

एवं कृत्वा विधानं तु गोपवेषधरस्य तु ।

तत्क्षणादेव हि सुखं जायते नात्र संशयः ।।

A patient who follows the following ritual, is guaranteed immediate relief. As per one's mite, an idol of Gopala, with two hands and radiating happiness the lover of music from a flute, should be bathed in pure water, adorned with white apparel and fragrant substances, worshipped with all paraphernalia, planted in rice, be crowned with a golden head ornament adorned with peacock feathers. The rituals

already mentioned and the mantras already referred to, should accompany this ceremony. A homa should be performed with sacred twigs, ghee and Gingely. With purity of heart and a clean body, wearing white apparel and adorned with white flowers and body smeared with scented substances, the Gopalakrishna idol should be gifted to the brahmin who performed the homa, accompanied by the rituals and mantras already mentioned, with the patient standing in front of him, with a face suffused with happiness.

उष्णामितप्तस्य जलप्रवेशाद्दूरेक्षणात्स्वप्नविपर्ययाच्चा ।
स्वेदाद्रजोधूमनिषेवणाद्वा छर्दर्विघाताद्वमनातियोगात् ॥
द्रवान्नपानातिनिषेवणाच्च विण्मूत्रवातश्रमनिग्रहाच्च ।
प्ररुक्तसंरोदनोपशोकाच्छरोऽभिघातादतिमद्यापानात् ॥
तथा ऋतूनां च विपर्ययेण क्लेशाभिघातादति मैथुनाच्च ।
बाष्पग्रहात्सूक्ष्मनिरीक्षणाच्च नेत्रे विकाराज्जनयन्ति दोषाः ॥

ध्यान मंत्रम्

गोविन्द गोपीजनवल्लभैश्वर्य
विध्वस्थकंस त्रिदशेनद्वंष्टां
गोवर्दनाद्री प्रवरैकहस्था
संरक्षिनारोश जनप्रवीणः
गोनेत्ररेणुक्षपणाप्रभूना
माध्यम् तदोग्रम् तिमिरं क्षपाशु ॥

Getting warmed up due to sunlight and taking a dip in cold water, sends the heat upwards and reaching the eyes, reduces the power of sight. Gazing at distant objects, deprivation of sleep, sweating, dust, smoke, restricting the excretory functions, trying to stop the force of vomiting and excess vomiting, consumption of liquids at night, a blow on the head, activities which are out of season, excess sex, obstructing tears and staring at minute objects, vitiate the humours, Kapha, Pittha and Vaatha, resulting in eye disease.

वातात्पित्तात्कफाद्रक्तादभिष्यन्दश्चतुर्विधः ।

प्रायेण जायते घोरः सर्वनेत्रभयङ्करः ॥

Four types of visual problems are identified associated with Vaatha, Kapha, Pittha and Kshatam (injury) characterized by unbearable pain leading generally to all types of eye diseases.

षट्सप्ततिर्लोचनजा विकारास्तेषामभिष्यन्दसमुद्भवानाम् ।

श्लेष्माश्रयत्वादतिलङ्घनं प्राक् प्रशस्यते मुद्गदलौदनं च ॥

Eye diseases are of 76 types. **Abishyantham**, due to excess Kapha are best treated with fasting at first and food of greengram.

नेत्रे एव मनुष्याणां सर्वत्रेह सुखावहे ।

तस्माद्यत्नेन सदैवैस्तयोः कार्यं चिकित्सितम् ॥

As eyes are necessary for much of the happiness of human beings on this planet, a discriminating doctor will treat them with utmost effort.

लङ्घनालेपनस्वेदशिराव्यधविरेचनैः ।

उपाचरेदभिष्यन्दाञ्जनैश्च्योतनादिभिः ॥

Fasting, application, irrigation, tonsure, sweating and spraying are all used in treating **Abhishyanthangal**.

अक्षिकुक्षिभवा रोगाः प्रतिश्यायव्रणज्वराः ।

पञ्चैते पञ्चरात्रेण रोगाः शाम्यति लङ्घनात् ॥

Fasting for five days and nights is recommended for eye afflictions, stomach diseases, wounds (Vrna Rogam), fever and Prathi shyaayam.

श्रीवासातिविषालोघ्नैश्चूर्णितैरल्पसैन्धवैः ।

अव्यक्तेऽक्षिगदे कार्यं प्लोतस्थैर्गुण्ठनं बहिः ॥

For afflictions of the eye, when the symptoms are not definitive, fomenting of the eyes with a piece of cloth, in which is tied up, a powder made of Thiruvatta resin, Athivitayam and the bark of Paachchotti, mixed with Induppu, is recommended.

अञ्जनं पूरणं क्वाथपानं मानेन शस्यते ।

यथाक्षिरोगं मन्येत सरुजं व्यक्तिलक्षणम् ॥

Mascara, **Poornam**, **Kashaaya paanam** (drink) in right quantities is recommended.

वेदनानिग्रहार्थं च कुर्यादाश्चयोतनं तदा ।।

आश्चयोतनं मारुतजे क्वाथो विल्वदिभिर्हितः ।।

Dripping kashaayam into the eyes, will relieve pain in them. Pain due to Vaatha, will be cured, by using a drip of a kashaayam made of the root of Koovalam and other ingredients.

बृहत्येरण्डमूलत्वक् शिग्रुमूलं ससैन्धवम् ।

अजाक्षीरेण पिष्टं स्याद्वर्त्तिर्वाताक्षिरोगनुत् ।।

Use of tablets made of the skin of the roots of Muringa, Cheruvazhidina and white Aamanakku, in equal quantities, ground in goat's milk, will relieve **Vaataabhiyantham**.

हरिद्रे मधुकं द्राक्षां देवदारु च पेषयेत् ।

आज्येन पयसा श्रेष्ठमभिष्यन्दे तदञ्जनम् ।।

A medicine made of equal quantities of Varattumanjal, bark of Maramanjil, Irattimathuram, Munthiringapazham and Devathaaram, ground in ghee or milk, applied to the eyes like mascara, is ideal for **Abhiyanham**.

प्रपौण्डरीकं यष्ट्याह्वं निशामलकपद्मकैः ।

शीतैर्मधुसमायुक्तैः सेकः पित्ताक्षिरोगनुत् ।।

A kashaayam made by boiling Pundareega karumbu, Varattumanjal, Irattimathuram, Gooseberry and Pathumukam, cooled and dripped into the eyes, is a cure for **Pitthaabhi-yantham**.

तिरीटत्रिफलायष्टीशकंराभद्रमुस्तकैः ।

पिष्टैः सीताम्बुना सिक्तै रक्ताभिष्यन्दनाशनम् ।।

For **Rakthabhiyantham**, the text prescribes, a drip into the eyes, of a medicine made of the skin of Puli root, Triphala rind, Irattimathuram, Sugar and Kazhimaathulanga, ground in sugar water.

तिक्तस्य सर्पिषा पानं बहुशश्च विरेचनम् ।

अक्ष्णोरपि समन्ताच्च पातनं च जलौकसाम् ।

पित्ताभिष्यन्दशमनो विधिश्चायं विधीयते ।।

The text prescribes, purging many times, bloodletting with leeches on the eye lids and consumption of ingredients belonging to the

Thikthaka group, boiled in ghee. for Pitthaabiyantham.

पथ्यागैरिकसिन्धूत्थदावीताक्ष्यैः समांशकैः ।

जलपिष्टैर्वहिल्लैः सर्वनेत्ररुजापहः ॥

Kadukka rind, Kaavi manna (mud), Induppu, skin of Maramanjai, and Maakkeera stone, in equal quantities, ground in pure water and applied externally, is a cure for all eye ailments.

अयमेव विधिः सर्वो मन्थादिष्वपि शस्यते ।

अषान्ते सर्वथा मन्थे भ्रुवोरुपरि दाहयेत् ॥

जलौकापातनं शस्तं नेत्रपाके विरेचनम् ।

शिराव्यधं वा कुर्वीत सेका लेपाश्च शुक्रवत् ॥

All these applications are good for **Rheuma of the eye**. In stubborn cases, a burn above the eye, bloodletting by application of leeches above the eyebrow and tonsure are recommended.

शङ्खस्य भागाश्चत्वारस्तदर्धेन मनश्शिला ।

मनश्शिलार्धं मरिचं मरिचार्धेन सैन्धवम् ।

एतच्चूर्णाजिनं श्रेष्ठं शुक्रयोस्तिमिरेषु च ॥

Powdered conch four parts, Manayola two parts, Pepper one part and Induppu ½ a part, made into a powder, to be applied like mascara, is a cure for Cataract and diseases of the Iris.

वासा घनं निम्बपटोलपत्रं तिक्तामृताचन्दनवत्सकत्वक् ।

कलिङ्गदावीदहनं सशुण्ठीभूनिम्बधात्रीविजयाविभीतम् ॥

समं यवैः साष्टमभागशेषं क्वाथं पिबेत्तं दिनपूर्वभागे ।

पिबेत्कषायं दिवसस्य पूर्वं पथ्यान्नभुङ्नेत्रगजामयघ्नम् ।

शुक्रं तथा सत्रणमव्रणं च दाहं सरागं सरुजं च हन्यात् ॥

Vaashaadi kashaayam, is made of equal quantities of Aadalodakam root, Muthanga kizhangu, Margosa bark. Leaves of Pada valam, Chandanam, Kudagupaalayari, Chukku, root of Putthirichunda, Gooseberry, Thaanikka and Kadukka and Yavam, equal in quantity to all the preceding ingredients put together, the mixture being boiled and reduced to 1/8 of the original quantity. Along with a proper diet, this kashaayam, taken daily in the morning, will cure eye diseases, heat, redness of the eyes and pain.

नूनं दृष्टिविनाशाय तिमिरं समुदाहृतम् ।

ऋषिभिस्त्वरितं तस्मात्तस्य कुर्याच्चिकित्सितम् ॥

The Rishis (wise men of yore) advise early treatment of Cataract, as it is capable of destroying the eyes.

लिह्यात्सदा वा त्रिफलां सुचूर्णितां घृतप्रगाढां तिमिरेऽथ पित्तजे ।

समीरजे तैलयुतां कफात्मके मधुप्रगाढां विदधीत युक्तिः ॥

For Cataract associated with Pittha, powdered Triphala in ghee, and for Cataract associated with Vaatha the same powder in oil and for Cataract associated with Kapha, the same powder in honey is recommended.

कल्कः क्वाथोऽथ वा चूर्णं त्रिफलाया निषेवितम् ।

मधुना हविषा वापि समस्ततिमिरान्तकृत् ॥

All types of Cataract, respond to the consumption of ground Triphala in the form of kalkam, kashaayam or powder, mixed with ghee and honey.

यस्त्रैफलं चूर्णमपथ्यवर्ज्यं सायं समश्नाति हविर्मधुभ्याम् ।

समुच्यते नेत्रगतैर्विकारैर्भृत्यैर्यथा क्षीणधनो नृपेन्द्रः ॥

Powdered Triphala, mixed with ghee and honey, taken in the evening, along with a proper diet, makes eye ailments vanish, with the same speed, with which servants desert a poor king.

जाता रोगा विनश्यन्ति न भवन्ति कदाचन ।

त्रिफलायाः कषायेण प्रातर्नयनधावनात् ॥

All existing eye ailments will disappear, never to recur, if the eyes are daily washed with Triphala kashaayam.

कतकस्य फलं शङ्खं सैन्धवं त्र्यूषणं सिता ।

फेनो रसाज्जनं क्षौद्रं विडङ्गानि मनश्शिला ॥

सर्वमेतत्समं कृत्वा छागक्षीरेण पेययेत् ।

तिमिरं पटलं काचं मन्दशुक्रं व्यपोहति ।

कण्डूक्लेदार्वुदं हन्ति मलं वाश्च सुखावती ॥

Sukhaavathivarthi, is prepared from Thettaambaral, Conch,

Induppu, Chukku, Thippali, Sugar, Kadal Neera (cuttlebone), Rasanjanam, Honey, Vizhaalari and Manayola, taken in equal quantities and ground in goat's milk and potentiated by repeated concentration, is a cure for all types of Cataract, Padalam, Kaacham, Mandha Shuklam, Itching, Nulavu, Cancer, watering of the eyes and accumulation of waste at the corners.

हरीतकी वचा कुष्ठं पिप्पली मरिचानि च ।
 विभीतस्य च मज्जा च शङ्खनाभिर्मनश्शिल ॥
 सर्वमेतत्समं कृत्वा छागक्षीरेण पेययेत् ।
 नाशयेत्तिमिरं कण्ठं पटलान्यर्बुदानि च ॥
 अन्धकानि च मांसानि यश्च रात्रौ न पश्यति ।
 अपि द्विवार्षिकं पुष्पं मासेनैव विनाशयेत् ।
 वर्तिश्चन्द्रोदया नाम नृणं दृष्टिप्रसादिनी ॥

Chandrodaayaavarthi, is prepared from Kadukka, Vizhaalari, Kottam, Thippali, Pepper, kernel of Thaannikkaaya, Conch, Valsana abham and Manayola, in equal quantities, ground in goat's milk and fashioned into tablets. This is a cure for all types of cataract, Itching, Padalam, Cancer, fleshy growths in the eyes and Night Blindness. It is specially recommended for Cataract, of two years' duration.

दिनेदिने प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमज्जनम् ।
 विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति ॥

Daily application of hot mascara (Theeshnaanjanam) to make the eyes water, is the equivalent of sweating. When vision has been weakened through such sweating, looking directly at the sun, becomes impossible.

जातीकुसुमपञ्चाशन्मरिचानि च षोडश ।
 एषा कुसुमिकावर्तिर्गतचक्षुर्निवर्तयेत् ॥

Kusumukaavarthi, is made of fifty flowers of Pichchakam and sixteen peppercorn, ground and made into tablets, is guaranteed to revive destroyed vision.

एकगुणा मागधिका द्विगुणा च हरीतकी सलिलपिष्टा ।
 वर्तिरियं नयनसुखा तिमिरपटलकाचहा ॥

Nayana Sukham, made of one part Cheruthippali and two parts Kadukka, ground in pure water and made into tablets and applied to the eyes, will cure all Cataracts, Padalam and Kaacham.

अञ्जनं श्वेतमरिचं पिप्पली मधुयष्टिका ।

विभीतकस्य मध्यं तु शङ्खनाभिर्मनश्शिला ॥

एतानि समभागानि छागक्षीरेण पेययेत् ।

छायशुष्कां कृतां वर्ति नेत्ररोगेषु योजयेत् ॥

अर्बुदं पटलं काचं तिमिरं रक्तराजिकम् ।

अधिमांसं बलं चैव यत्र रात्रौ न दृश्यते ॥

वर्तिश्कन्द्रप्रभा नाम रात्र्यन्धमपि नाशयेत् ॥

Chandraprabhaavarthi, is made from Anjanakalla, Pepper, Cheruthippali, Irattimathuram, kernel of Thaannikkaaya, Conch, Valsanaabham and Manayola, in equal quantities, ground in goat's milk and made into tablets, dried in the shade and preserved. This is a cure for all eye ailments, like Cataract, Cancer, Padalam and Kaacham.

पत्रगैरिककर्पूरयष्टीनीलोत्पलाञ्जनम् ।

नागकेसरसंयुक्तमशेषतिमिरान्तकृत् ॥

Camphor, Irattimathuram, Karithoovala kizhangu, Anjanakkalla and Naaga flowers, taken in equal quantities, with Kaavi mannu equal to one fourth of the total quantity of the other ingredients, made into tablets, is a cure for Cataract.

त्रिफलाभृङ्गमहौषधमध्वाज्यच्छागपयसि गोमूत्रे ।

नागं सप्त निषिक्तं करोति गरुडोपमं चक्षुः ॥

Zinc, successively purified in Tririphalakashaayam, Kayyonni juice, juice from Ginger, Honey, Ghee, Goat's milk and Cow's urine, is not only a cure for all eye ailments but is guaranteed to bestow eyesight, sharp as that of an eagle.

त्रिफलाक्वाथकल्काभ्यां सपयस्कं घृतं श्रुतम् ।

तिमिराण्यचिराद्धन्यात्पीतमेतन्निशामुखे ॥

Triphalaagritham, made of Triphala kashaayam and Triphala kalkam, in equal quantities mixed with cow's milk and ghee, taken daily at dusk is a cure for all ailments due to germs.

पिप्पलीत्रिफलाद्राक्षालोहचूर्णं ससैन्धवम् ।
 भृङ्गराजरसे घृष्टं घुटिकाज्जनमिष्यते ।।
 अर्गं सतिमिरं काचं कण्डूं शुक्रं तथार्बुदम् ।
 अनेकान्नेत्ररोगश्च हन्यान्निरवशेषतः ।।

Cheruthippali, Triphala, Munthiringpazham, Loha choornam and Induppu, in equal quantities, ground in the juice from Kayyonni and made into tablets, is a cure for Armam, Thimiram, Kaacham, Itch, Sukram and Cancer and many other eye ailments.

गैरिकं सैन्धवं पथ्या पलाशतरुशोणितम् ।
 क्रमवृद्धमिदं चूर्णं शुक्रार्मादिविलोपनम् ।।

Kaavi mannu, Induppu, Kadukka and resin from Plaas, in successively doubled quantities, made into a choonam, is a cure for Shuklam and Armam.

पुष्पाक्षतार्क्षजसितोदधिफेनशङ्ख-
 सिन्धूत्थगैरिकशिलामरिचैः समांशैः ।
 पिष्टैः सुमाक्षिकरसेन रसक्रियेयं
 हन्त्यर्मकाचतिमिरार्जुनवर्त्मरोगान् ।।

Thunyaakam, made of Gooseberry, Maakkeera kalla, Sugar, Kadal neera (cuttlebone), Conch, Induppu, Kaavi mannu, Manayola and pepper, in equal quantities, ground and mixed with honey, is a cure for Armam, Kaacham and Thimiram and other afflictions of the eyes.

प्रवालमुक्तावैडूर्यशङ्खस्फाचिकचंदनम् ।
 सुवर्णरजतक्षौद्रमज्जनं शुक्तिकापहम् ।।

Coral, Pearl, Cat's eye, Conch, Gold, Silver, Quartz (Spatikam), Chandanam, Honey and Anjanakkalla, made into a tablet and applied to the eyes, will cure **Shuklam**.

अर्जुनेः शर्करामस्तुक्षौद्रैश्चाच्योतनं हितम् ।।
 शङ्खः क्षौद्रेण संयुक्तः कतकं सैन्धवेन वा ।।

A kashaayam made of the bark of Neermaruthu, mixed with sugar, whey water and honey, dripped into the eyes will cure **Shuklam**.

Able and expert doctors, say that an oil, made by boiling Irattimathuram, whole Greengram, and Sathaavari kizhangu, is soothing to the eyes.

जीवन्तिशाकं सुनिषण्णकं च सतण्डुलीयं वरवास्तुकं च ।
चिल्ली तथा मूलकपोतिकाचदृष्टेर्हिताशाकुनजाङ्गलं च ।
पटोलकर्कोटककारवेल्लवार्ताकतर्कारिकक्षीरजानि ।
शाकानि शिथ्वार्तगलानि चैव हितानि दृष्टेर्धृतसाधितानि ॥

Adapathiyan kizhangu, Neeraaral, Cherukeera, Vaasthukeera, Mooleri kizhangu, Vashala, meat of animals inhabiting the jungles, Padavalam, Kuruttupaaval, Bitter gourd, Thakkaarivazhidina, Milk, Muringa and Neelakurinji are ingredients in grithams, soothing to the eyes.

कट्वम्लगुरुतीक्ष्णोष्णमाषपिण्याकमैथुनम् ।
मद्यं वलूरनिष्पावमत्स्याच्छाकं विरूढकम् ।
विदाहीन्यन्नपानानि नेत्ररोगी विवर्जयेत् ॥

Hot, sour, dense, spicy, heat producing material, Urud, alcohol, sex, dry meat, Amarakka, fish and fresh vegetables and drinks and food that irritate the innards, are on the prohibited list, for those in the grip of eye afflictions.

AFFLICTIONS OF THE HEAD (SHIROROGAADHIKAARAM)

शिरसो रुग्णलरोगः शिवत्रं सहसा ज्वरं शूलम् ।
तपनदशायां सितस्य देशत्यागो भवेदरिभिः ॥

Astrologically, the text points out, that diseases of the head and throat, Chitram, fever, Soolarogam, compulsion to leave one's native place and troubles from enemies, are likely during the **subdasa of Venus in the Sun's Mahadasa**.

Similarly, during the **subdasa of Saturn in the Mahadasa of Sukra**, afflictions of the head are likely.

Propitiation to please the individual planets, is through japa, homa and other rituals, already prescribed.

मस्तकशूलविरोधेर्नानाक्लेशैश्च युज्यते जन्तुः
इन्दुसुतस्य दशायां भौमस्यान्तर्दशा यदा भवति ॥

During the **subdasa of Mars in Mercury's Mahadasa**, many diseases are likely. Mars is to be propitiated through rituals prescribed earlier.

Passing on to the **karma vibhaagam**, the text notes, that one who has harmed his preceptor is likely to be afflicted by diseases of the head. As propitiation, medicines, prescribed in medicinal treatises, should be gifted.

Anticipating death, a brahmachari who, in a previous birth, had given up food and had stopped performing his daily rituals, is likely to suffer from afflictions of the head in the current birth. Propitiation, is through recitation of the Rik "Udyannaadya", feeding of fifty Brahmins and performing Kooshmaanda homam.

According to Naaradeeya Puraanam, a brahmachari, who has taken food in a broken bronze vessel, in his previous birth, is likely to suffer from disease on one side of his head, in his current birth. Propitiation, is through recitation of the "Akshibhyam Sooktham", 108 times and homa with ghee and paayasam (sweet gruel) and gifting of a golden sacred thread, to a brahmin.

उपवीतं हिरण्येन कार्यं तु पलसङ्ख्यया ।
तदर्धेन तदर्धेन ययाविभवतोऽपि वा ॥
उत्तरीयं च विमलं तदन्यत्सङ्ख्यया कृतम् ।
ब्राह्मणायाग्रगण्याय श्रोत्रियायोपपादयेत् ॥
मन्त्रेणानेन विधिवत्पूजितायाङ्गुलीयकैः ।

A sacred thread, made of one or half or one quarter of a phalam of gold, according to one's mite, an upper cloth (Uthareeyam) woven of golden threads, are, after worship with a ring, to the accompaniment of the mantra given below, should to be gifted to a brahmin.

धाता विधाता जगतां परमात्मा चतुर्भुजः ।
विनाशयतु मे क्षिप्रं रोगवेगं शिरोगतम् ।
इति शिरोरोगहरयज्ञोपवीतदानविधिः ॥
शिरो रुजति मर्त्यानां वातापित्तैः कफैस्त्रिभिः ।
सन्निपातेन रक्तेन क्षयेण कृमिभिस्तथा ॥
सूर्यावर्तानन्तवातार्धावभेदकशङ्खकैः ।
एकादशविधस्यास्य लक्षणं सम्प्रवक्ष्यते ॥

Passing on to the **Aetiology and treatment**, the text points out, that 11 types of headache are distinguished. They are classified as, due to Vaatha, Pittha Kapha, Blood, Typhoid, Tuberculosis, germs, aggravated continuous Vaatha (Anantha Vaatha), one sided headache and Shankakam. The symptoms are dealt with below.

यस्यानिमित्तं शिरसो रुजश्च भवन्ति तीव्रानि शि चातिमात्रम् ।
बन्धोपतापैश्च भवेद्विशेषः शिरोऽभितापस्तु समीरणेन ॥

Headache due to vitiated Vaatha, appears without reason and gets aggravated in the night. Sweating by application of oil and binding the head, with a cloth, helps ease the pain.

तस्योष्णमङ्गारचितं यथैव भवेच्छिरो धूमवती च नासा ।

शीलेन शत्रो च भवेद्विशेषः शिरोऽभितापः स तु पित्तकोपात् ।।

When Pitttha is the cause, there will be a feeling of heat, as if glowing embers are spread on the head, with burning sensation in the nose and eyes. The pain, including pain at night, can be relieved by dripping or application, of cold materials.

यथास्वं भावयेदन्यान्दोषैस्तैस्तैः प्रकोपनैः ।

वातिके शिरसां रोगे स्नेहस्वेदान्समाचरेत् ।

यवान्नमुपनाहोश्च कुर्याद्वातामयापहान् ।।

The different types of head ache, should be diagnosed and traced to the vitiated humours and appropriate treatments resorted to. For headaches due to Vaatha, irrigation with fatty materials and consumption of Yavaannam (food made of Yavam), **Upaanaaham**, and methodologies that are indicated for combating Vaatha, should be employed.

कुष्ठमेरण्डमूलं च लेपः काज्जिकपेषितः ।

शिरोऽर्ति नाशयत्याशु पुष्पं वा मुचुकुन्दजम् ।।

पञ्चमूलीश्रुतं क्षीरं नस्यं दद्याच्छिरोगदे ।।

Kottam and root of Veluthaamanakka or flowers of Kayumbu, ground in gruel water and applied, will help cure headache. Where typhoid is suspected to be the cause, pacifying all humours and consumption of specially seasoned ghee are recommended.

त्रिकटुकपुष्करवीजं करञ्जनीराह्वतुरगगन्धानाम् ।

क्वाथः शिरोऽर्तिजालं नासापीतो निवारयति ।।

A **kashaayam** made of Chukku, Milagu, Thippaly, Lotus seeds, Punga seeds, Iruveli and Amukkuram, can be snorted, for curing all types of headaches.

नागरकल्कविमिश्रं क्षीरं नस्येन योजितं पुंसाम् ।

नानादोषोद्भूतां शिरोरुजं हन्ति तीव्रतराम् ।।

For severe headaches arising from nasal afflictions, snorting of Chukku, ground and mixed with milk, is recommended.

सूर्यावर्तं विधातव्यं नस्यकर्मादिभेषजम् ।

पाययेत्सगुडं सर्पिर्घृतपूरांश्च भक्षयेत् ।।

For Migraine, interventions like snorting, should be resorted to. Consumption of ghee and jaggery and sweets prepared in ghee, helps.

सूर्यावर्ते शिरावेधो नायनं क्षीरसर्पिषा ।

क्षितं क्षीरघृताभ्यां च नस्यानि च विरेचनम् ॥

Snorting with ghee and milk, tonsure and bloodletting and vomiting help in Migraine.

क्षीरपिष्टैस्तिलैः स्वेदी जीवनीयैश्च शस्यते ॥

So do Gingely and ingredients from the Jeevaneeeya group ground in milk and sweating, help in Migraine.

सशर्करं कुङ्कुममाज्यभृष्टं नस्यं विधेयं पवनासृगुत्थिते ।

भ्रूशङ्खकर्णाक्षिशिरोऽर्द्धशूले दिनाभिवृद्धिप्रभवे च रोगे ॥

Snorting ghee and jaggery is recommended, in cases where the pain is due to Vaatha and affects the eyebrows, eyes, ears, one side of the head and temples.

जाङ्गलानि च मांसानि कारयेदुपनाहनम् ।

तेनाशु शाम्यते व्याधिः सूर्यावर्तः सुदारुणः ॥

For quick relief from extreme cases of Migraine, upanaaham and meat from jungle animals are recommended.

धान्यार्कपथ्याक्षनिशागुडूचीभूनिम्बनिम्बकचथितः षडङ्ग ।

भ्रूशङ्खकर्णाक्षिशिरोऽर्द्धशूले सूर्योदये शङ्खकमूर्ध्वभेदे ॥

A kashaayam, made of Coriander seeds, Kadukka, Thakaram, Varattumanjal, Amrith, root of Puthirichunda and Margosa bark is recommended for headaches, that affect the eyebrows, eyes, ears, one side of the head and which peaks at sunrise.

महौषधं ससुरसं वचापिप्पलिभिः कृतः ।

अवपीडः प्रदात्यः सूर्यावर्तनिषूदनः ॥

Chukku, black Thulsi, Vyambu and Thippali, made into a gritham is a cure for Migraine. All these treatments are suitable for one sided headaches.

दार्वीहरिद्रामज्जिष्ठासनिम्बोशीरपत्रकम् ।

एतदालेपनं कार्यं शङ्खकस्य प्रशान्तये ॥

Skin of Maramanjai, Varattumanjai, Manjattu, bark of Margosa, Raamacheham and Pachchila, made into a gritham is a cure for Shankakam.

एष एव प्रयोज्यः शिरोगे शयान्तके ।
पिबेत्सर्करं क्षीरं क्षीरं वा नारिकेलजम् ॥

The treatment for Shankakam will help in treating headaches due to Tuberculosis.

शिरावेद्यश्च कर्तव्योऽनन्तवातप्रशान्तये ॥

Tonsure and bloodletting, are indicated in headaches due to aggravated continuous Vaatha.

एरण्डमूलं तगरं शताह्वं जीवन्तिरास्नासह सैधवेन ।
भृङ्गं विडङ्गं मधुयष्टिका च विश्वाषघं कृष्णातिलस्य तैलम् ॥
अजापयस्तैलविमिश्रितं च चतुर्गुणे भृङ्गरसे विपक्वम् ।
षट्विन्द्वो नासिकया गृहीता शीघ्रं निहन्युः शिरसो विकारान् ।
च्युतांश्च केशांश्चलितांश्च दन्तानुद्वद्धमूलान् सुदृढीकरोति ॥

Root of white Aamanakku, Thakaram, Sathakkuppa, Adapathiyan kizhangu, Araththa, Induppu, Vizhaalari, Irattimathuram and Chukku, oil equal in quantity to all these ingredients and four times the quantity of Kayyonni juice, are to be ground and mixed well. This should be mixed and boiled with Kaarella oil and milk, in equal quantities and strained. Six drops of this medicine, snorted, is a cure for all types of headaches. In addition, it will stop falling hair and strengthen shaky teeth.

DISEASES OF FEMALES (STHREE ROGAADHIKAARAM)

स्त्रीरोगाधिकारः

स्त्रीणां विवाहकालेऽष्टमस्थानस्थिते भौमे

रक्तस्त्रावो भवति त्र्यहादूर्ध्वमपि न निवर्तते ॥

Astrologically, females, who *at the time of marriage, have Mars in the eighth house*, are likely to suffer from bleeding and are likely to lose children. Propitiation of Mars, is through rituals as already prescribed.

A female born with *Venus in Scorpio*, is likely to suffer from **vaginal problems**. Propitiation of Venus, is through, japa, homa and virtuous deeds as prescribed earlier.

मृते भर्तरि या नारी ब्रह्मचर्यविघातिनी ।

सा भवेद्रभ्रूणदोषेण सम्भोगं क्षमते न तु ॥

सम्भोगानन्तरं तीव्रवेदना पुरुषस्य तु ॥

Passing on to the **Karma vibhaagam**, the text notes that, a woman, who after losing her husband, strays from abstinence from sex, is likely to suffer from afflictions of her genital organs. Propitiation is through gifting of a black bull, ghee, honey and Gingely.

स्रवद्गर्भा भवेत्सा तु बालकं हन्ति या पुरा ॥

Bodhaayana opines, that a woman who has killed a child in her previous birth, is likely to suffer from abortion in the current birth. Propitiation as prescribed in the Vaayu purana is as follows.

यज्ञोपवीतं कुर्वीत काञ्चनं तु स्वशक्तितः ।

अत्यन्तवर्णयुक्तं तद्राजतं चोत्तरीयकम् ॥

पलाद्धेन तदद्धेन तदद्धेन वा पुनः ।
 ग्रन्थिप्रदेशे देयं तु मौक्तिकं वज्रमेव वा । ।
 प्रक्षाल्य पञ्चगव्येन गायत्र्या ताम्रभाजनं ।
 यामप्रमाणं तस्मिंश्च निक्षिपेदधिमध्यतः । ।
 आज्यस्योपरि संस्थाप्य चोपवीतं सुपूजितम् ।
 गन्धपुष्पाक्षतैर्धूपैर्नैवेद्यैश्च स्वशक्तितः । ।
 ततो ब्राह्मणमाहूय होमं तत्र च कारयेत् ।
 तिलैराज्येन मधुना मिश्रैरष्टोत्तरं शतम् । ।
 तस्मै हुतवते देयं वस्त्राद्यैः पूजिताय तु ।
 मन्त्रेणानेन विधिवत्प्राङ्मुखाय समन्त्रकम् । ।
 अनुब्रूज्य तथाचार्यं प्रणिपत्य क्षमापयेत् ।
 गर्भस्त्रावभवाद्योषादेवं कृत्वा विमुच्यते । ।

The regulations for gifting of the sacred thread (Yajnopaveetha Daana vidhi) require a sacred thread of gold made as per one's mite, an upper cloth woven of silver threads of 1/2 or 1/3 or 1/8 phalam, cleansed with panchagavyam, and kept in a copper vessel, kept over curd and ghee, followed by worship with fragrant flowers accompanied by the chanting of the Gaayathri mantram Thereafter, a brahmin learned in the scriptures should be fetched to perform a homa using ghee, Gingely and honey. The brahmin will be gifted apparel and worshipped accompanied with a chant of the following mantra. The sacred thread will then be gifted to him.

उपवीतं परमिदं ब्रह्मणा विहितं पुरा ।

भवते काञ्चनं दत्त्वा गर्भं सन्धारये ह्यहम् । ।

Women who in their previous birth have caused friction affecting their father, mother or preceptor, is likely to suffer from bleeding. Propitiation, is through observance of Krischaad krischra Chaandraayana vritham (austerity), and repeating the mantram "Thadvishno", 10,000 times, gifting of honey, ghee and 'Mandakannam'. The entire body should be cleansed with water used for washing a brahmin's feet.

विरुद्धमद्याद्यशनादजीर्णाद्गर्भप्रपातादतिमैथुनाच्च

यानाध्वशोकादतिकर्शनाच्च भाराभिघाताच्छयनादिवा च । ।

Passing on to the Aetiology and treatment, the text notes, that consumption of spoilt or improperly mixed alcohol, taking of excess of or half baked food, intentional abortion (Garbhapaatham), excessive sex, excess walking, travel in vehicles, great sorrow, excess fasting, carrying heavy loads, getting beaten up and day time sleeping lead to Asrugdharam.

असृग्दरं भवेत्सर्वं साङ्गमर्दं सवेदनम् ।

तस्यातिबृद्धौ दौर्बल्यं श्रमो मूर्च्छा मदस्तृषा ॥

दाहः प्रलापः पाण्डुत्वं तन्द्रा रोगाश्च वातजाः ।

Wringing pain is a general symptom of Asrugdharam. In advanced cases, loss of strength, giddiness, reduced acuity of the senses, increased libido, aggression, (madham), thirst, paleness of body, heat, incoherent talking and laziness are indicative of Vaatha Aakshepakam.

तं श्लेष्मापित्तानिलसन्निपातैश्चतुःप्रकारं प्रदरं वदन्ति ।

Asrugdharam or Pradharam (excess bleeding) are of four types, ascribable to Kapha, Vaatha, Pittha and Typhoid.

दघ्ना सौवर्चलाजाजी मधुकं नीलमुत्पलम् ।

पिवेत्सौद्रयुतं नारी वातासृग्दरपीडिता ॥

Vaathasrugdharam, will be cured by taking a mixture of equal quantities of Thuvarchilakkaaram and Karunkoovalakizhangu, ground and taken, mixed with cheruthen and curd.

पिवेदैणेयकं रक्तं शर्करामधुसंयुतम् ।

वासकस्वरसोपेतं गुडूच्या रसमेव वा ॥

रोहितकान्मूलकल्कं पाण्डुरेऽसृग्दरे हितम् ।

जलेनामलकादबीजकल्कं वा ससितामधु ॥

The blood of black deer mixed with sugar and honey, juice from crushed Aadalodakam leaves, juice from Amrith or the ground bark of Chemmaram, will cure Leucorrhoea.

धातक्याश्चामलक्या वा चाक्षमात्रं मधुद्रवम् ।

काकजानुकमूलं वा मूलं कार्पासमेव वा ।

पाण्डुप्रदरशान्त्यर्थं पिवेत्तण्डुलवारिणा ।।

Taking of Gooseberry, ground in clean water with sugar and honey added or three kazhanju of Thaathiri flowers and Keezhaarnelli, each, in cheruthen or ground Kakkakodi root or root of Cotton taken with gruel water is recommended for Leucorrhoea.

अशोकवल्कलक्वाथः शृतं दुग्धं सुशीतलम् ।।

यथाबलं पिवेत्प्रातस्तीव्रासृग्दरनाशना ।।

Milk kashaayam with bark of Asoka, cooled and taken in the morning in a dosage adjusted to the digestive power, will cure even serious cases of Menorrhagia and Leucorrhoea.

दार्वीरसाञ्जनकिरातवृषाब्दविल्वभल्लातकैरपि कृतो मधुना कषायः ।

पीतो जयत्यतिबलं प्रदरं सशूलं पीतासितारुणविलोहितनीलशुक्लम् ।।

Daarvyaadi kashaayam, is made of the roots of Puthiri-chunda, Aadalotakam and Koovalam along with Muthanga kizhangu. Cherkuru, peel of Maramanjal (tholi), and Rasaanjanam, will cure severe, painful discharge of many hues.

रसाञ्जनं तण्डुलकस्य मूलं क्षौद्रान्वितं तण्डुलतोयपीतम् ।

असृग्दरं सर्वभवं निहन्ति श्वासं च भाङ्गिसह नागरेण ।।

The root of Cherukeera and Rasaanjanam, ground and mixed with honey and taken along with gruel water or ground Cheruthekka and Chukku mixed with honey and taken with gruel water will cure all types of Menorrhagia.

कुशमूलं समुद्धृत्य पेषयेत्तण्डुलाम्बुना ।

एतत्पीत्वा त्र्यहन्नारी प्रदरात्परिमुच्यते ।।

Leucorrhoea will abate in three days, with the consumption of Darbha root ground in gruel water.

क्षौद्रयुक्तं फलरसमौदुस्वरभवं पिवेत् ।

असृग्दरविनाशाय सशर्करपयोऽन्नभुक् ।।

Juice from crushed Figs, taken with honey, supplemented by milk with sugar, will control Menorrhagia.

प्रदरं हन्ति बलाया मूलं दुग्धेन मधुयुतं पीतम् ।।

The root of Kurunthotti, ground in milk and consumed, will cure Leucorrhoea.

कुशवाट्यालकमूलं तण्डुलसल्लिने रक्ताख्यम् ।।

शमयति मदिरापानं तदुभयमपि रक्तशुक्लाख्यम् ।।

The roots of Darbha and Kurunthotti, ground and taken in gruel water will cure Leucorrhoea. Clear (theli) alcohol is a cure for ruddy and white discharges.

तरुण्या हितसेविन्यास्तदल्पोपद्रवं भिषक् ।।

रक्तपित्तविधानेन यथावत्समुपाचरेत् ।।

The treatment for RakthaPittha, can be administered to a woman habituated to healthy food and troubled by Leucorrhoea, that is not serious, the treatment being adjusted to the extent of vitiation of the humours.

पाठाजम्ब्याम्रयोर्मध्यं शिलभेदं रसाञ्जनम् ।

अम्बष्ठकी मोचारसः समङ्गा पद्मकेसरम् ।।

बाह्लीकातिविषे मुस्तं बिल्वं लोध्रं सगैरिकम् ।

कट्फलं मरिचं शुण्ठी मृद्वीका रक्तचन्दनम् ।।

कट्वङ्गवत्सकानन्ताघातकीमधुकार्जुनम् ।

पुष्येणोद्धृत्य तुल्यानि सूक्ष्मचूर्णानि कारयेत् ।।

तानि क्षौद्रेण संयोज्य पाययेत्तण्डुलाम्बुना ।

अर्शस्सु चातिसारेषु रक्तं यच्चोपविश्यते ।।

दोषाः कृमि(जन्तु) कृता ये च बालानां तांश्च नाशयेत् ।

योनिदोषं रजोदोषं श्वेतपीतं सनीलकम् ।।

स्त्रीणां श्यावारुणं यच्च तत्प्रसह्य निवारयेत् ।

चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम् ।।

According to Aathreya Maharishi, Pushyaanuka choornam, made on a day with the star Pushyam, of Paada kizhangu, unripe Gnaaval, Mango kernel, Kallurvanji, Rasaaanjanam, peel of Ambazham, Mango resin, root of Parachunda, Pathumukam, Athivitayam, Muthanga kizhangu, root of Koovalam, Pachchotti peel, Kaavi mannu, unripe Kumizh, pepper, Chukku, Muntharinga pazham, Raktha

chandanam, Cardamom, Kodagupaalayari, root of Kodi-thoova, flowers of Paathiri, Irattimathuram and peel of Neermarutha, in equal quantities, ground and mixed well and taken in gruel water will cure instantly. Piles. Dysentery and passing of blood, infections through germs, vaginal problems, menstrual disturbances and discharges of various hues in females.

मुद्गमाषस्य निर्युहो रास्नाचित्रकनागरैः ।

सिद्धं सपिप्पलीबिल्वैः सर्पिः श्रेष्ठमसृग्दरे ।।

Mudga gritham, made of a kashaayam of Cherupayaru and Urud with added Araththa, Koduveli kizhangu, Chukku, Cheruthippali, and root of Koovalam and kalkam, boiled into a ghee, will cure all types of **Menorrhagia**.

विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसङ्ग्रहे ।

मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च ।।

जायन्ते वीर्यदोषाच्च दैवाच्च शुणु ताः पृथक् ।।

Passing on to the **Aetiology and treatment**, the text notes that, there are twenty types of vaginal disorders according to Roga Sangraham (Compendium of diseases). The causes are, bad habits, vitiated humours vitiating the blood, hereditary factors, and practices inappropriate in a woman.

सभेनिलमुधावर्ता रजः कृष्णेन मुन्छति

वन्धा नष्यर्तवनेया विप्लथा नित्यवेदना

परिपलुयाया भवति ग्राम्यधर्मेन रुग्भ्रराम्

वातला कर्कषा सव्या शूलनिस्तोत पीडिता

घतसृष्टयापि चाधासु भवन्नय निलवेदनाः

A woman with **Dysmenorrhoea (Udaavartha)**, has painful and foamy discharge. one who is **sterile (Vandhya)** has no menstrual periods, one who has constant pain is suffering from **Candida or vaginal thrush (Viplutha)** and one who has pain during intercourse has **acute infection (Pariplutha)**.

योनिध्यापत्सु भूयिष्ठं शस्यते कर्म वातजित् ।

वस्त्यङ्गपरिषेकश्च प्रलेपः पिचुधारणम् ।।

For vaginal afflictions, enema, douche, pichu and other antivaatha treatments are recommended.

वचोपकुञ्चिकाजाजीकृष्णावृषकसैन्धवैः ।

अजमोदायवक्षारचित्रकं शर्करान्वितम् ।।

पिष्ट्वा प्रसन्नयालोड्य खादेत्तद्घृतभर्जितम् ।

योनिपार्थार्तिहृद्रोगगुल्माशौविनिवृत्तये ।।

Vyambu, Karunjeerakam, Jeerakam, Cheruthippali, Ayamodakam, Chavalkaram, and Koduveli kizhangu, in equal quantities ground with sugar with added mustard fried in ghee, taken in clear alcohol, is a cure for pain in the vagina, pain in the sides, heart diseases, tumours and Piles.

रास्नाश्चदंष्ट्रावृषकैः शृतं शूलहरं पयः ।।

गुडूचीत्रिफलादन्तीक्वाथश्च परिषेचनम् ।

नतवार्ताकिनीकुष्ठसैन्धवामरदारुभिः ।।

A **kshaayam** made of the roots of Naaikurna, Naagadandhi and Aadalodakam, boiled milk, Amrith, rind of Triphala and smearing of oil, will relieve pain in the vagina due to Vaatha.

तेलात्प्रसाधितो धार्यः चिचुर्योनौ रुजापहः ।।

Thakaram, Thakkarivazhidina, Kottam, Induppu and Devatharam made into a thailam, (pichu) with a piece of cloth soaked in that oil as a cover will relieve pain.

पित्तलानां तु योनीनां सेकाभ्यङ्गपिचुक्रियाः ।।

शीताः पित्तहराः कार्याः स्नेहनार्थं घृतानि च ।।

For vaginal afflictions due to excess Pittha, douches and abhyanga and antipittha treatments with applications of gritham, that will soften and moisten the tissues, are recommended.

योन्या बलासदुष्टायाः सर्वं रुक्षाम्लमौषधम् ।।

पिप्पल्या मरिचैर्माणैः शताह्वाकुष्ठसैन्धवैः ।

वर्तिस्तुल्या प्रदेशिन्या धार्या योनिविशोधिनी ।।

For troubles in the vagina due to Kapha humour, spicy and acidic medicines are suitable. "Varthi" made from the ingredients

Thippali, Pepper, Urud, Sathakuppa, Kottam, and rocksalt, around the Vagina, will cure the troubles.

पुष्योद्धतं लक्ष्मणाया मूलं पिष्टं च कन्यया ।

ऋत्वन्ते घृतदुग्धाभ्यां पीत्वाप्नोत्यवला मृतम् ॥

Prepared on a day under the star Pushyam, Thiruthaali root and Poovankundal should be mixed and taken with ghee and milk added, on the last day of menses. This intervention will ensure the birth of good sons.

मज्जिष्ठा मधुकं कुष्ठं त्रिफला शर्करा बला ।

मेदा वयस्या काकोलीमूलं चैवाश्वगन्धजम् ॥

अजमोदा हरिद्रे द्वे हिङ्गु तिक्तकरोहिणी ।

उत्पलं कुमुदं द्राक्षा काकोल्यौ चन्दनद्वयम् ॥

तथैव लक्ष्मणामूलं क्षिपेदत्र चिकित्सकः ।

एतेषां कार्षिकैर्भागैर्घृतप्रस्थं विपाचयेत् ॥

शतावरीरसं क्षीरं घृतं देयं चतुर्गुणम् ।

सर्पिरेतन्नरः पीत्वा स्त्रीषु नित्यं वृषायते ॥

पुत्राञ्जनयते नारी मेधाढ्यान्प्रियदर्शनान् ।

या चैवास्थिरगर्भा स्याद्या वै जनयते मृतम् ॥

अल्पायुषं वा जनयेद्या च कन्यां प्रसूयते ।

योनिदोषे रजोदोषे परिस्रावे च शस्यते ॥

प्रजावर्धनमायुष्यं सर्वग्रहनिवारणम् ।

नाम्ना फलघृतं ह्येतदश्विभ्यां परिकीर्तितम् ॥

Phala gritham, a gift from the Aswini Devathas, is made by grinding, three kazhanju each of Manjatti, Irattimathuram, Kottam, Triphala, Sugar, Kurunthotti, Medha, Adapathiyankizhangu, Kakkoli, Amukkuram, Ayamodakam, Varattumanjal, peel of Maramanjal, asafoetida, Kadugurohini, Chengazhuneer kizhangu, Muthanga fruit, Aambal kizhangu, Ksheera-kaakkoli, both varieties of chandanam and root of Thiruthaali, in four kazhanju of juice from Sathaavari kizhangu, mixing with one idangazhi of ghee and four idangazhi of milk and boiling. This preparation will increase the quality and quantity of semen and ensure the birth of intelligent and charming sons. It is

also recommended for sterile women, women who give birth to still born babies and women whose children die young and those who give birth only to girls.

Vaginal afflictions, lowered libido, bleeding and evil influences of planets will all be effectively tackled, by this preparation, which will in addition ensure the birth of children and long life.

Passing on to the **Karma vibhaaga**, the text notes that, a woman who has stolen milk in her previous birth is likely to be bereft of breast milk in the current birth. Propitiation is through gifting of milkrice to brahmins and through washing the breasts with water used for bathing the feet of a brahmin, chanting the mantra “sthanava thamorjanma” and applying scented materials left over after use by brahmins, performing the sacrifice “Bootha Bali” using alcohol, wine, ghee, meat and chandanam. This is as per the sayings of seers of old.

कल्लियनावयवास्थित्वग्रोमस्मृतिसमुद्भवाः क्रमशः ।

मासेषु शुक्रकुजजीवसूर्यचन्द्रार्किसौम्यानाम् ।

अशनोद्वेगप्रसवाः परतो लग्नेशचन्द्रसूर्याणाम् ।

कलुषैः पीडा पतनं निपीडितैर्निर्मलैः पुष्टिः ॥

Seven stages, are recognised in the growth of the foetus, the stages being Kalilam, Ghanam, Avayavam (organs), Asthi (bones), Skin, Hair and Brain. The corresponding months are ruled respectively by Venus, Mars, Jupiter, Sun, Moon, Saturn and Mercury. The beneficial planets will bestow beneficial effects and the malefic planets will produce evil effects. The individual planets are to be propitiated through japa, homa and worship as prescribed earlier, to ensure happiness.

Passing on to the **Karma vibhaaga**. The text observes that, pregnant women should perform Brahma Pooja, to protect their pregnancy. A sacrifice should be performed using ghee, paayasam, clean fabrics, chandanam, umbrella, clean apparel, flowers, incense, lamp, gold and a poorna kumbham.

The noble Brahmin who performs the sacrifice should be gifted money to the accompaniment of the chanting of the mantra that follows.

एहोहि भगवन्ब्रह्मन्प्रजाकर्तः प्रजापते ।

प्रगृह्णीष्व बलि चेमं सापत्यां रक्ष गर्भिणीम् ।।

For protection of the pregnancy, during the second month, a sacrifice should be performed for the Aswini Devas, to the accompaniment of the mantra that follows using paayasam, curdrice, puffed rice, Gingely, oilcake, apparel, gold and jala - poorna kumbham.

अश्विनो देवदेवेशौ प्रगृह्णीतं बलिं त्विमम् ।

सापत्यां गर्भिणीं चेमां रक्ष तं पूजयानया ।।

In the third month, the Ekaadasa Rudras, are to be propitiated by a sacrifice on the banks of a lake, using Ksheeraannam (milkrice), white cloth, puffed rice, chandanam and gold, accompanied by the following mantra.

रुद्राश्चैकादश प्रोक्ता प्रगृह्णन्तु बलिं त्विमम् ।

युष्माकं प्रीतये वृत्तं नित्यं रक्षत गर्भिणीम् ।।

In the fourth month, for propitiating the Dwadasaadithyaas, a sacrifice is to be performed using, Rakthaannam, vaahanam, chandanam, flowers and apparel. The sacrifice is done to the accompaniment of the following mantra.

आदित्या द्वादश प्रोक्ताः प्रगृह्णीष्वं बलिं त्विमम् ।

युष्माकं तेजसां वृद्ध्या नित्यं रक्षत गर्भिणीम् ।।

The fifth month requires for protection of the pregnancy, a sacrifice under a mango tree, involving the fashioning of a Ganesha idol with cowdung, covered with two apparels and using honey, Pishtaanam, alcohol, jaggery, sugar cane, gingely incense, puffed rice, gold, chandanam and flowers to the accompaniment of the following mantra.

विनायक गणाध्यक्ष शिवपुत्र महाबल ।

प्रगृह्णीष्व बलिं चेमं सापत्यां रक्ष गर्भिणीम् ।।

The sacrifice, in the sixth month, is done to propitiate Shanmuga Swaami and uses paayasam, ghee, jaggery, puffed rice, Yellow rice, chandanam and flowers. The sacrifice should be performed on the banks of a river, in the early morning, to the accompaniment of the chanting of the following mantra.

स्कन्द षण्मुख देवेश पुत्रप्रीतिविवर्धन ।

प्रगृह्णीष्व बलिं चेमं सापत्यां रक्ष गर्भिणीम् ।।

The Ashta Vasus are propitiated in the seventh month, with a sacrifice performed on the banks of a river, using paayasam, jaggery, ghee, puffed rice and other needed items.

प्रभासः प्रभवः श्यामः प्रत्यूषो मारुतोऽनलः ।

ध्रुवा धराधरश्चैव वसवोऽष्टौ प्रकीर्तिताः ।।

प्रगृह्णीष्व बलिं चेमं नित्यं रक्षन्तु गर्भिणीम् ।।

Sri Durga is propitiated in the eighth month, with a sacrifice, in the cardinal direction of the South, with curd rice, Mudigaannam, ghee, fish, meat, sugar cane juice, chandanam, blue apparel, fowl, flowers, incense, lamp, gold and Poorna kumbha.

पितृदेवि पितृज्येष्ठे बहुपुत्रि महाबले ।

भूतश्रेष्ठे दिशावासे निवृत्ते शौनकप्रिये ।।

प्रगृह्णीष्व बलिं चेमं सापत्यां रक्ष गर्भिणीम् ।।

Sri Mahadeva is propitiated in the ninth month, with a sacrifice, in the early morning, using curd rice, Mudigaannam, and other sacred items mentioned earlier, to the accompaniment of the following mantra.

रक्ष रक्ष महादेव भक्तानुग्रहकारक ।

पक्षिवाहन गोविन्द सापत्यां रक्ष गर्भिणीम् ।।

In the tenth month, the sacrifice is performed, using jaggery, ada (similar to pancake and made of pulses, rice etc), puffed rice powder, chandanam, flowers, incense, lamp, gold, lotus and poorna kummbham. The sacrifice is to be done after worship at a Vishnu temple and underneath a tree. The mantra given below will be chanted as an accompaniment.

त्रिविक्रम क्रमाक्रान्तभूरिभूत जगत्त्रय ।

गोवर्द्धनमहाशैलसमुद्धरणगर्वित ।।

हिरण्यकशिपोर्वक्षोविदारणनखाङ्कुर ।

विक्रमेण ज्येष्ठ कंसचाणूरकंसन ।।

गरुडध्वज दैत्यारेऽनन्ताच्युत चतुर्भुज ।।
 विधुन्तुदप्राणहर आदित्यकृतचक्रभृत् ।
 भीषणाकारभुजगशयानेन्दीवरच्छवे ।।
 पाञ्चजन्यप्रभाव्यक्तकौस्तुभोद्योतभास्कर ।
 वाराहवपुषा पूर्वं सम्यग्धृतवसुन्धर ।
 शार्ङ्गज्याघातरुचिमत्किणाङ्कितमहाभुज ।
 अनाद्यन्तासुररिपो धीर पद्मालयालय ।।
 प्रगृह्णीष्व बलिं चेमं सापत्यां रक्ष गर्भिणीम् ।।

Astrologically, if in a female horoscope, during the time of the native's marriage, Saturn is in the fourth house, the evil influence is likely to result in the absence of breast milk.

Propitiation of Saturn is through japa and homa as earlier described.

क्षीरं मुष्णाति या नारी पूर्वजन्मनि सुव्रता ।
 जन्मान्तरे तु तस्या वै क्षीरं न क्षरतः स्तनौ ।।
 क्षोरैस्सम्भोजयेद्विप्रान्साज्यं मधुकसंयुतम् ।
 तेनैव वा चानुलिप्येदुच्छिष्टान्नेन भक्तिः ।।
 विप्रपादोदकैश्चापि क्षालयेत्कुचमण्डलम् ।।

Another way of propitiation for the sin of having stolen milk in a previous birth and facing **absence of breast milk** in the current birth, is by gifting to a brahmin, ghee, honey and Ksheeraannam (Milkrice) and with devotion, enjoy the left over Kwheeraannam.

Passing on to **pain in the breasts**, the text notes, that a woman who in her previous birth had insulted her husband, all the while keeping in mind and thinking repeatedly of another's husband, is likely to suffer from pain in her breasts and bleeding.

Propitiation is through chanting the sukhtham "Thaamaagni varnaam" and if affordable, gifting of 1 phalam of gold or if not affordable, gifting of grain, Gingely, turmeric and salt and by pleasing Umaamaheshwara through worship.

लग्नेशनैरचयम् शैरानैश्चरै धूनगे यदिनिशोक
वर्षगयेन सुदिटध्वादषभिस्वाथ शनि नैवम् ।।

Discussing **Mooda Garbham**, or False pregnancy, the text notes that **Astrologically**, Saturn and Moon in the seventh house, is likely to lead to this condition. Propitiation is through japa and homa, pleasing to the individual planets, as previously recorded.

Passing on to the **Karma vibhaaga**, a person who has stolen the deposits belonging to others and who has faltered in the proper performance of Shraaddha and other rituals for pleasing dead ancestors, is likely to experience Mooda garbham.

Propitiation is through getting tanks dug.

The text passes on to **Sterility**, and notes that, **Astrologically**, if Saturn and Moon are posited in the 7th house, either at the time of birth or at the time of marriage, sterility can result.

Propitiation is through japa and homa as previously prescribed, to please the planets.

चतुर्विधा तु या बन्ध्या भवेत्सा च वियोजनात् ।

वक्ष्ये तस्याः प्रतीकारं तत्स्वरूपं निबोध मे ।।

Four types of sterility are recognized.

हिरण्येन यथाशक्त्या सवत्सां कारयेद्दृढाम् ।

धेनुं पलेन वत्सं च पादेन गुरुरब्रवीत् ।।

धेनुं रौप्यखुरां रत्नं तस्याः पुच्छे नियोजयेत् ।

घण्टां गले च बध्नीयात्सवत्सां प्राङ्मुखः शुचिः ।।

चन्दनागुरुकर्पूरैर्गन्धमाल्यैः सुशोभनैः ।

उपचारैः षोडशभिर्नैवेद्यं पायसं भवेत् ।।

मोदकं च तथापूपं गुडं लवणमेव च ।

जीरकं च सुविस्तीर्णं शूर्पं वेणुमये दृढे ।।

घेनोरेकं प्रधातव्यं ब्राह्मणस्त्रीषु चैव हि ।

षडष्टौ दश वा दद्यात्तदनन्तरमेव च ।।

ब्राह्मणं सर्वशास्त्रज्ञं कुशलं धर्मवेदिनम् ।

धेनुमन्त्रं समुच्चार्य ततस्तं मत्कुलोद्भवम् ।।
 विद्याविनयसम्पन्नं शान्तं चैव यत्तेन्द्रियम् ।
 अलोनूपं सर्वजनप्रियं कल्मषनाशनम् ।।
 आहूय भक्त्या सम्पूज्य वस्त्राद्यैर्गन्धपुष्पकैः ।
 तेनैव कारयेत्पूजां पादतो धेनुवत्सयोः ।।
 होमं च कारयेत्तत्र समिदाज्यघृतत्कटम् ।
 सोमो धेनुरिति मन्त्रं समुच्चार्य ततःपुनः ।।
 प्राङ्मुखायोपविष्टाय प्रदद्यात्तामुदङ्मुखः ।
 मन्त्रेणानेन विधिवत्पुच्छे हस्तं विधाय च ।।
 एवं दत्त्वा तु तद्दानं प्रणिपत्य विसर्जयेत्
 ध्यान मंत्रम्

Propitiation is through gifting as per the prescribed rites. of an a image of a cow, with a calf, made of gold, as per one's mite, with silver hooves and gem studded tail. The gift is to be made to a learned and good brahmin to the accompaniment of the chanting of the following mantra.

धेनुर्याङ्गिरसः सत्रे विष्णोस्तु सुरभिश्च या ।
 दुहिता या तथा भानोरग्नेश्च वरुणस्य च ।।
 याश्च गावः प्रवर्तन्ते वनेषूपवनेषु च ।
 प्रीणन्तु ता मम सदा पुत्रपौत्रप्रदाः ।।
 प्रयच्छन्तु दिवारात्रो त्वविच्छेदं तु सन्ततेः । इति दानमन्त्रे
 दिवास्वप्नादतिक्रोधाद्व्यायामादतिमैथुनात् ।
 क्षताच्च नखदन्ताद्यैर्वाताद्याः कुपिता यदा ।।
 पूयशोणितशङ्कशानिकुचाकृतिसन्निभम् ।
 जनयन्ति यदा योनौनाम्ना कन्दः स योनिजः ।।

Passing on to Actiology and treatment, the text notes, that daytime slumber, excess anger, excess exercise, excess sex, decayed teeth and nails, Vaatha and other vitiated humours, produce swellings in the vagina, of the colour of pus and blood and shaped like Ayani chakka, a type of jackfruit. This goes by the name of Yoni Kandham.

मधुकं शाकवीजं च सुरस्या सुरदारु च ।
 अशमन्तकः कृष्णतिलास्ताम्रवल्ली शतावरी ।।
 वृक्षादनी वयस्या च तथैवोत्पलसारिवा ।
 अनन्ता सारिवा कृष्ण पद्मं मधुकमेव च ।।
 बृहतोद्वयकाशमर्यः ऋङ्गीक्षीरित्वचो घृतम् ।
 पृथक्पर्णी वचा शिग्रुः श्वदंष्ट्रा मधुयष्टिका ।
 यथाक्रमं प्रयोक्तव्या योनिकन्दे पयोऽन्विता ।।

Irattimathuram, Devathaaram, Kaattuvanji, Cheruthippaly, Gingely, Chovvalli, Sathaavari kizhangu, Iththikkanni, Adapathiyan kizhangu, Padavalli kizhangu, root of Kodithoova, Neruneendhi kizhangu, Orilathaamara, Irattimathuram, roots of Cheruvazhidina, Venvazhidina, Kumizh, Moovila, Naaikurna along with Ilavakam, bark of Naalpaamara, Vyambu, Muringa, Nerinjil, Aadalotakam and Munthiringa pazham, Kazhimuthanga, Sugar are ingredients, that can effect a cure of Yoni Kandham.

कुशकाशोरुबूकानां मूलं गोक्षुरकस्य च ।
 श्रितं दुग्धं सितायुक्तं गर्भिण्याः शूलनुत्परम् ।।

The roots of Darbha, Aattudarbha and Veluthaamanakka along with Nerinjil in milk that is boiled and reduced and taken with sugar will cure abdominal pain in pregnant women.

कशेरुशृङ्गाटकजीवनायपद्मोत्पलैरण्डशतावरीभिः
 सिद्धं पयः शर्करया विमिश्रं संस्थापयेद्गर्भविदीर्णशूलम् ।।

Kazhimuthanga, Nerinjil, Jeevaneeya ganam, Chengazhineer kizhangu, root of Veluthaamanakka and Sathaavari kizhangu made into a milk kashaayam and taken with sugar will help abate pain in the abdomen following abortion.

ROUTINE FOR PROTECTION OF PREGNANCY (GARBHA RAKSHA VIDHI)

कशोरुशृङ्गाटकपद्मकोत्पलं समुद्गपर्णीमधुकं सशर्करम् ।

सशूलगर्भस्रुतिपीडिताङ्गना पयोविमिश्रं पयसान्नभुक्पिवेत् ॥

Kazhimuthanga. Nerinjil. Padumukham. Chengazhineer kizhangu. Root of Kaattuvazhidina and Irattimathuram in milk, boiled and reduced, taken with sugar, after consuming milkrice, will help relieve pain following abortion.

पाठासुरससिंहास्यमयूरकुटजैः पृथक् ।

नाभिवस्तिभगालेपात्सुखं नारी प्रसूयते ॥

Paadakizhangu and roots of Thulasi, Aadalodakam and Vellakadalaadi. ground and applied around the navel, will ensure comfortable delivery.

परुषकशिफालेपः स्थिरामूलकृतोऽथवा ।

नाभिवस्तिभगाद्येषु मूढगर्भापकर्षकः ॥

Chitteendal or Orila, ground and applied around the navel will abate complications associated with false pregnancy.

मातुलुङ्गस्य मूलानि मधुकं मधुसंयुतम् ।

घृतेन सह दातव्यं सुखं नारी प्रसूयते ॥

Consumption of Root of Maadhulanaaranga and Irattimathuram. ground with ghee and honey will ensure comfortable delivery.

पञ्चमूलस्य वा क्वाथ तप्तलोहं सङ्गतम् ।

सूतिकारोगनाशाय पिवेद्वा तु हितां मुराम् ॥

Consumption of Panchamoola kashaayam or soft alcohol is prescribed for ailments connected with pregnancy / delivery.

पिप्पली पिप्पलीमूलं चव्यं शुण्ठी यवानिका ।

जीरकं द्वे हरिद्रे द्वे विडं सौवर्चलं तथा ॥

एतैरेवौषधैः पिष्टैरारनालं विपाचयेत् ।

आमवातहरं वृष्यं कफघ्नं बलनिर्दोषनम् ॥

काञ्जिकं वज्रकं नाम स्त्रीणां बलविवर्धनम् ।

सकल्लशूलशमनं परं क्षीराभिवर्धनम् ॥

Vajrakanchikam, reputed to increase strength in women, is made of equal quantities of Cheruthippali, roots of Kaattuthippali, Kaattu-mulagu along with Chukku, Ayamodakam, Varattumanjal, peel of Manjatti, Induppu and Thuvarchila uppu, ground and mixed with gruel water. When warmed and consumed, this medication improves semen, reduces phlegm, increases digestive power and cures Aamavaatha.

शोथं स्तनोत्थितमवेक्ष्य भिषग्विदध्याद्-

यद्यद्विद्रधावतिहितं बहुधा विधानम् ।

आमे विदह्यति तथैव गते च पाके

तस्याः स्तनौ सततमेव हि निगृहीतौ ॥

For fluid collection in the breast, the treatment prescribed for abscess, is effective. The same treatment will also cure Shobam and relieve pain.

विशालामूललेपस्तु हन्ति पीडां स्तनोत्थिताम् ॥

Root of Kaattuvellari ground and applied will relieve pain due to breast abscess.

AILMENTS OF CHILDREN (BAALA ROGAATHIKARAM)

स्वोच्चं स्वकीयभवने क्षितिपालतुल्यो
लग्नेऽर्कजे भवति देशनराधिनाथः ।
शेषेषु दुःखगदपीडित एव बाल्ये
दारिद्र्यकासवशगो मलिनोऽलसश्च ॥

Astrologically, a native born with *Saturn*, in his exaltation or own houses, will be equal to a king and when *Saturn* is posited in lagna, own kingdoms. Natives with the planet posited in other houses, will undergo a childhood, filled with sorrow, sickness, poverty and suffer from cough and be lazy and be of unclean habits.

पिडितहृदयो हिवुक्ते निर्वाहनबान्धवार्थमत्तिसौख्यः ।
बाल्ये व्याधितदेहो नखरोमधरो भवेत्सौरिः ॥

With *Saturn* in the fourth house, the native will suffer from heart problems and be bereft of vehicles, relations, wealth and happiness and have a hirsute body and prominent nails.

असुखान्वितो दरिद्रो रोगैश्चैवाभिपीडितोऽप्राज्ञः ।
जननीरहितोऽतिमृदुर्विशिष्टनिरतः सदानुरश्चापि ॥

With *Saturn* in the fourth house, the native will be sorrowful, poor, sickly, appreciative of scholars, will not get on with his mother and be an ignoramus.

Propitiation is through japa, homa and other rituals pleasing to Saturn, as already mentioned.

Passing on to the **Karma vibhaaga**, the text notes that Charaka and other gurus opine that, one who has in the previous birth neglected

one's mother, will suffer from vitiation of all three humours and the consequent diseases.

Propitiation is through observance of Chaandraayanavri-tham. Vyaahrithi homam feeding people and giftswill cure all diseases.

ताडनतर्जनहासभयाद्वा निजजननीप्राकृतहितभावात् ।

स्कन्दमुखाः प्रमथा वलिहेतोः शिशुकममङ्गलमाशु विशन्ति ।।

स्तब्धविलोचनशोणितगन्धः कुटिलमुखाल्परवो लुलिताक्षः ।।

स्तन्यपराङ्मुखगाढविमुष्टिश्चकितमनाः शिशुराकुलितस्तैः ।।

Getting beaten up, **Tharjanam**, fear, being teased or made fun of, lead to an ill fated child under the evil influence of Skandan and other Bootha grihas. The child will not be able to open its eyes fully, will smell of blood with a face lacking lustre (sree), will have a choked voice, will not take breast milk, will always have clenched fists and fear in his mind.

Propitiation is through sacrificing a fowl.

त्रिविधः कथितो बालः क्षीरान्नोभयवर्धनः ।

स्वास्थ्यं ताभ्यामदुष्टाभ्यां दुष्टानां रोगसम्भवः ।।

Passing on to **Aetiology and treatment**, the text notes that young children can be classified into those that subsist only on milk, those that subsist only on rice and those that subsist on both. Spoilt milkrice as diet, will lead to a disease- prone child. Other children will tend to be healthy.

धात्र्यास्तु श्लेष्मलेर्भुक्ताः श्लेष्मरुग् जायते सुतः ।

वातलैः पित्तलैस्तद्वत्समधातुर्हिताशनात् ।।

Foster mothers, who breast-feed children, if they consume food that will increase Vaatha or Pittha or Kapha, will respectively suffer from Vaatha, Pittha or Kapha related diseases. With balanced unvitiated food, the children will be healthy.

कुष्ठं वचाभया ब्राह्मी कतकं क्षौद्रसर्पिषा ।

वर्णायुः कान्तिजननं लेहं बालस्य दापयेत् ।।

A paste (**Ichyam**) made of Kottam, Brahmi, and Thaatta ambaral, mixed with ghee and honey and given to children, will ensure

good complexion, lend lustre to the body and bestow longevity.

स्तन्याभावे पयश्छागं गव्यं वा तद्गुणं पिवेत् ।

स्वेदयेदुन्वितां नाभि शोधस्तेनोपशाम्यति ।।

When without breast milk, goat's milk or equivalent cow's milk, should be given. Oedema around the navel, resulting in a raised remnant of the cut umbilical cord, will abate, through slightly warm fomenting, with a heated and then cooled, ball of mud mixed with milk.

नाभिपाके निशालोघ्नप्रियङ्गुमधुकैः शृतम् ।

तैलमभ्यञ्जने शस्तमेभिर्वाप्यवचूर्णितम् ।।

Varattumanjal, Paachotti peel, Gnaaval flowers, and Irattimathuram, powdered or made into a **thailam**, applied to a festering navel, will restore normalcy.

हरिद्राद्वययष्ट्याह्वसिंहीशक्रयवैः कृतम् ।

शिशोर्ज्वरातिसारघ्नं कासध्वासवमीहरम् ।।

Varattumanjal, Maramanjal peel, Irattimathuram, root of Aadalodakam and Kudagupaalayari, made into a **choornam**, is a cure for Diarrhoea with fever, cough and Asthma.

घातकीविश्वधान्याकलोघ्रेन्द्रयववालकैः ।

लेहः क्षौद्रेण बालानां ज्वरातीसारवान्तिहत् ।।

Paathiri flowers, root of Koovalam, Coriander, Pachchotti peel, Kudaguppalayari and Irattimathuram and honey, made into a paste and administered, is a cure for Diarrhoea with fever, and vomiting.

रजनी दारुसरलश्रेयसी बृहतीद्वयम् ।

पृष्णिपर्णी शताह्वा च लीढं माक्षिकसर्पिषा ।।

ग्रहिणीं दीपनं हन्ति मारुतार्ति सकामलाम् ।

ज्वरातीसारपाण्डुघ्नं बालानां सर्वरोगनुत् ।।

Varattumanjal, Devathaaram, Charalam, Aththithippali, roots of Cheruvazhidina, Venvazhidina and Orila along with Sathakkuppa, mixed with honey and ghee, is a cure for Sprue, Jaundice, Diarrhoea with fever, ailments of the anaemic spectrum, vitiated Vaayu and all other illnesses of childhood.

भिसिकृष्णार्जुनेर्लाजाशृङ्गीभरिचमाक्षिकैः ।

लेहः शिशोविधातव्यश्छर्दिकासज्वरापहः ॥

Sathakkuppa, Cheruthippali, Neermaarutham peel, puffed rice, Parpadakashringi, Kurumilagu and Cheruthen, made into a paste and administered, will cure vomiting, cough and fever.

शृङ्गी सकृष्णातिविषां विचूर्ण्य लेहं विदध्यान्मधुना शिशूनाम् ।

कासज्वरच्छर्दिभिरर्दितानां समाक्षिकां चातिविषामथेषाम् ॥

Roots of Parpadakashringi, Cheruthippali and Adividayam, powdered and mixed with honey and made into a paste will cure cough, vomiting and fever.

द्विवार्ताकीफलरसं पञ्चकोलं च लेहयेत् ।

एकद्वित्राणि घस्त्राणि वातपित्तकफज्वरे ॥

Roots of Kattuthippali and Kaatumilagu along with Kodiveli kizhangu, Chukku and Thippali powder mixed with the juice from mashed unripe Kandagaarichunda (Kaaya), made into a paste and administered will cure fever due to Vaatha in a day, fever due to Pittha in two days and fever due to Kapha in three days.

विल्वं च पुष्पाणि च धातकीनां जलं सलोद्घं गजपिप्पली च ।

क्वाथावलेहौ मधुना विमिश्रौ बलेषु योज्यावतिसारितेषु ॥

A paste made from the root of Koovalam, Paathiri flowers, Iruveli, Pachchotti peel, and Athithippali made into a **kashaayam**, or paste and taken with honey will cure Diarrhoea.

समङ्गाधातकीलोद्घसारिवाभिः शृतं जलम् ।

धुर्धरेऽपि शिशोर्देयमतीसारे समाक्षिकम् ॥

A **kashaayam** made of the root of Parachunda, Paathiri flowers, peel of Pachchotti and Naruneendhi kizhangu with Cheruthen, will cure acute Diarrhoea.

नागरातिविषामुस्तावालकेन्द्रयवैः शृतम् ।

कुमारं पाययेत्प्रातः सर्वातीसारनाशनम् ॥

A **kashaayam** made of Chukku, Adhividayam, Muthanga kizhangu, Irattimathuram and Kudagupaalayari administered in the morning will cure all types of Diarrhoea.

मोचारसः समङ्गा च धातकी पद्मकेसरम् ।

पिष्टैरेतेर्यवाग्नः स्याद्रक्तातीसारनाशिनी ॥

Resin from Mango tree, root of Parachunda, Paathiri flowers and Lotus segment (Thaamara alli), ground and made into a gruel and administered will cure a child passing blood with Diarrhoea.

कल्कः प्रियङ्गुकोलास्थिमज्जामुस्तरसाञ्जनैः ॥

क्षौद्रालीढः कुमारस्य छर्दितृष्णातिसारनुत् ॥

Administration of ground Gnaaval flowers, Landa kernel, Muthanga kizhangu and Rasaanjanam, ground and mixed with Cheruthen, will cure vomiting, and Diarrhoea.

लेहस्तैलस्य सिताक्षौद्रतिलयष्ट्याह्वकल्कितैः ।

वालस्य रुध्यान्नियतं रक्तस्त्रावं प्रवाहिकाम् ॥

A cure for Diarrhoea with blood, in children, is a paste made of sugar, honey and Irattimathuram.

लाजासयष्टीमधुकं शर्कराक्षौद्रमेव च ।

तण्डुलोदकसंयुक्तं क्षिप्रं हन्ति प्रवाहिकाम् ॥

Diarrhoea and Dysentery in children will be cured by administering, puffed rice, Irattimathuram, sugar and honey, ground and mixed in gruel water.

हरीतकी वचा कुष्ठं कल्कं माक्षिकसंयुतम् ।

पीत्वा कुमारः स्तन्येन मुच्यते तालुकण्टकात् ॥

Ground Kadukka, Vyambu and Kottam with honey and breast milk will cure Tonsillitis in children.

गृहधूमनिशाकुष्ठराजिकेन्द्रयवैः शिशोः ।

लेपस्तक्रेण हन्त्याशु सिध्मपामाविचर्चिकाः ॥

An application of ground Pugayara, Varattumanjal, Kottam, Mustard and Kudaguppaalayari mixed in buttermilk will cure Sidmum, Ringworm and Weeping Eczemas in children.

पञ्चमूलीकषायेण सघृतेन पयः शृतम् ।

सशृङ्गावेरं सगुडं शीतं हिक्कारितः पिबेत् ॥

Administration of Cherupanjamoolam and ginger, boiled in milk, reduced and cooled, mixed with jaggery and ghee, will arrest hiccough in children.

दाक्षायसाभयाकृष्णाचूर्णं सक्षौद्रसर्पिषा ।

लीढं श्वासं निहन्त्याशु क्रासं वमनकं तथा ॥

A choornam made of Muthanga pazham, root of Aada-lodakam and Thippali administered with honey, will cure Asthma, cough and vomiting in children.

पुष्करातिविषाश्रृङ्गीमागधीधन्वयासकैः ॥

चूर्णं तु मधुना लीढं शिशूनां पञ्चकासजित् ॥

Administration of root of Kodithoova along with Kayyonni, Cheruthippali and Adhividayam, with Cheruthen and honey, will cure all five types of cough in children.

भेषजं पूर्वमुद्दिष्टं महतां यज्ज्वरादिषु ।

कार्यं गदेषु बालानां तेषु दाहादिकं विना ॥

त एव दोषा दृष्याश्च ज्वराद्या व्याधयश्च ते ।

शस्तं तदेव भेषज्यं मात्रा तस्य कनीयसी ॥

For diseases like fever, treatments prescribed for adults, can be used for children except those producing thirst. Ill effects, diseases and defects are the same in adults and children. However, the dosage for children should be suitably reduced.

सर्पत्वग्गलशुनं मूर्वा सर्षपारिष्टपल्लवा ।

विडालविडजालोम मेषश्रृङ्गी वचा मधु ।

धूमः शिशोर्ज्वरघ्नोऽयमशेषग्रहनाशनः ॥

Smoke from the peel of Ezhilampaala, Kadukka, Varatumanjal, Chandanam, moulted skin of a snake, Veluthaulli, root of Perunkurumba, Mustard, Margosa leaves, goat's hair, cat's faeces, goat's horn and Vyambu, counteracts illeffects from planets and cures fever in children.

क्षणादुद्विजते बालः क्षणाद्धसति रोदिति ।

नखैर्दन्तैर्दारयति धात्रीमात्मानमेव च ॥

उर्ध्वं निरीक्षते वृन्तान्खादेत्कृजति जृम्भति ।
 भ्रुवौ क्षिपति वृन्तोष्ठं फेनं वमति चासकृत् ।।
 धामोऽतिनिशि जागर्ति शूलङ्गां भिन्नविट्स्वरम् ।
 मत्स्यशोणितगन्धश्च न चाश्नाति यथापुरा ।
 सामान्यग्रहदुष्टानां लक्षणं समुदाहृतम् ।।

Swiftmess in moving into bouts of laughter or crying, looking around fast, scratching and biting oneself and foster mother, looking upwards, gritting one's teeth, screaming, yawning, knitting the eye-brows, jaw pulled in odd directions (Chiri Koduga). foaming at the mouth, sleepless when it is dark, pain in the body, loose motion, coarse voice, smell of blood and fish, emanating from the body and reduced food intake, are all common planetary effects

वाचा कुष्ठं तथा ब्राह्मी सिद्धार्थकमथापि वा ।
 मेध्यं घृतमिदं सिद्धं पातव्यं च दिनेदिने ।
 दृढस्मृतिः क्षिप्रमेधाः कुमारो बुद्धिमान्भवेत् ।।
 न पिशाचा न रक्षांसि न भूतानि न मातरः ।
 प्रवदन्ति कुमाराणां पिवतामष्टमङ्गलम् ।।

Ashtamangala gritham, is made of Vyambu. Kottam. Brahmi. Mustard. Naruneendhi kizhangu, Induppu and Thi[ppali, boiled into a prue gritham. Taken daily, it will enhance intellectual ability, communicating and imparting powers and intelligence. This is also a shield against the evil effects of spirits.

पादकल्कैः अश्वगन्धायाः क्षीरमष्टगुणं पचेत् ।
 घृतं देयं कुमाराणां पुष्टिकृद्बलवर्धनम् ।।

Ashtagandha gritham, made of one part ghee, eight parts milk, with added Amukkuram and kalkam, mixed well and boiled. This will bestow increased health and strength.

लाक्षारससमं सिद्धं तैलं मस्तु चतुर्गुणम् ।
 रास्नाचन्दनकुष्ठाब्जवाजिगन्धानि शायुतैः ।।
 शताह्वादारुयष्ट्याह्वामूर्वातिकाहरेणुभिः ।
 बालानां ज्वररक्षोघ्नमभ्यङ्गाद्बलवर्णकृत् ।।

- **Laakshaadi thailam.** is made of one part oil, four parts whey water, Araththa, Chandanam, Kottam, Amukkuram, Muthanga kizhangu, Varattumanjal, Sathakkuppa, Devathaaram, root of Perunkurumba, Kadugurohini, Arenugm, and kalkam, ground and mixed with lac kashaayam and boiled. This medication cures fever, wards off the evil spirits and bestows strength and body lustre.

TOXINS (VISHAADHIKAARAM)

व्यालविषशस्त्रबन्धनसुतीक्ष्णकूटं च धननाशम् ।
 भौमदशायां लभते नूपाग्निचौराहवादिरिपुमर्दान् ॥
 भानुदशायां लभते नखोषधाध्वविषकाननैर्निधनम् ।
 गिरिवन्त चर्म वह्निकौर्यनरेन्द्राहवाद्यैश्च ॥

Astrologically, wounds from weapons, influence of toxins, incarceration, loss of wealth, difficulties caused by the King and robbers, fear of fire, quarrels and problems from enemies, excess tiredness, fear from poisons and King's wrath, are to be expected during the *mahadasa of Mars*. During the *Mahadasa of the Sun* can be expected difficult journeys, fear from toxins, fire and king's wrath, etc.

Propitiation is through good deeds pleasing to the individual planets.

Passing on to the **Karma vibhaaga**, the text notes that a person who has poisoned another in his previous birth, will in this birth, live in constant fear of snakes and other reptiles and will be troubled by snakes and other poisonous animals.

Propitiation is through the chanting of the mantra, "Ama maargana" and homa with Sarpa (snake) mantra and gifting of a golden image of a snake, on panchami day, chanting Sahasranaama.

Propitiation in respect of poisonous creatures like spiders, is through chanting the mantra, "Ama maargana".

स्थावरं जङ्गमं चैव द्विविधं विषमुच्यते ।
 मूलाद्यात्मिकमाद्यस्यात्परं सर्पादिसम्भवम् ॥
 निद्रां तन्द्रां क्लमं दाहं सम्पाकं लोमहर्षणम् ।
 शोथं चैवातिसारं च कुरुते जङ्गमं विषम् ॥

Passing on to Aetiology and treatment, the text classifies toxins as those of plant origin and those of animal origin. Toxins from plants may be from the roots, leaves, fruits and those from animals, from snakes and other poisonous creatures.

इद्भिगतज्ञो मनुष्याणां वाक्चेष्टामुखवैकृतेः ।
जानीयाद्विषदातारमेभिर्लिङ्गैश्च बुद्धिमान् ॥

A doctor who is intelligent and knowledgeable in human psychology, can identify a poisoner, from his words and deeds and facial emotions.

उद्वेष्टनं मूलविषैः प्रलापो मोह एव च ।
जृम्भणं वेपनं श्वासो ज्ञेयाः पत्रविषेण तु ॥
मुष्कशोफः फलविषैर्दाहोऽन्नद्वेष एव च ।
भवेत्पुष्पविषैच्छर्दिराध्मानं श्वास एव च ॥
त्वक्सारनिर्यासविषैरुपयुक्तैर्भवन्ति हि ।
आस्यदौर्गन्ध्यपारुष्यशिरोरुक्कफसंस्त्रवाः ॥
फेनागमः क्षीरविषैर्विड्भेदो गुरुजिह्वता ।
तृह्णीडनं धातुविषैर्मूर्च्छा दाहश्च तालुनि ।
प्रायेण प्राणघातीनि विषाण्येतानि निर्दिशेत् ॥

The symptoms of root toxins are restless rolling on the ground, babbling and being full of desire.

Those of leaf toxins are yawning, shivering and stertorous breathing.

Those of fruit toxins are sharp pain in the testes, thirst and hatred for food.

Those of flower toxins are vomiting, bloating of the stomach and breathlessness.

Those of milk poisons are foaming at the mouth, tastelessness and a rough body.

Those of mineral poisons are heart pain, unconsciousness and heat in the palate.

Those from heartwood and resins are headache and expectoration of phlegm

All these poisons may result in fatality over time

मद्यः क्षतं पच्यते यस्य जन्तोः
स्त्रवेदक्तं पुरुरूपं त्वभीक्ष्णम् ।
कृष्णीभूतं क्लिन्नमप्यर्थपूति
अतान्मांसं शीर्यते यस्य चापि ।।
तृष्णा मूर्च्छा ज्वरदाहौ च यस्य
दिग्धं मुग्धं तं मनुष्यं व्यवस्येत् ।
लिङ्गान्येतान्येव कुर्यादमित्रै-
र्ब्रणे विषं यस्य दत्तं प्रमादात् ।।

The wound from a poisoned arrow will bleed and suppurate immediately. Frequent pus formation and shedding of evil smelling, soft, black flesh, thirst, the five senses getting weakened, fever and heat, are symptoms that indicate, that a wound has been effected by poisoned weapons. The wounds traceable to the mischief of enemies and the persons so wounded, will exhibit these symptoms.

वातपित्तकफात्मानो भोगिमण्डलराजिलाः ।

यथाक्रमं समाख्याता द्वयन्तरा द्वन्द्वरूपिणः ।।

Among snakes, the Bogi has the nature of Vaatha, Mandali the nature of Pittha and Raagitam the nature of Kapha. Hybrids will exhibit the nature of the two concerned humours.

अश्वत्थदेवायतनवल्मीकसन्ध्यासु चतुष्पथेषु ।

याम्ये च पित्र्ये परिवर्जनीया ऋक्षे नरा मर्मसु ये च दष्टाः ।।

द्व्योकराणां विषमाशुघाति सर्वाणि चोष्णे द्विगुणीभवन्ति ।।

Persons bitten by a snake under an Araiyaalu, or in a temple or near a snake burrow or at the crossing of four streets on days ruled by any of the following stars viz Bharani, Thiruvaathira, Aayilyam, Magham or Moolam, will not survive.

Similarly, a snake bite on blood vessels or vital spots will be fatal. A person bitten by a snake on a Banyan tree platform, will die

immediately. Warmth will make the poison doubly potent.

मूलं तण्डुलवारिणा पिषति यः प्रत्यङ्गिरासम्भवं
निष्पिष्टं शुचिभद्रयोगदिवसे तस्याहिभीतिः कुतः ।
दर्पोदेव फणी यदा दशति त मोहान्वितो मूलपं
स्थाने तत्र तदैव याति नियतं वक्त्रं यमस्याचिरात् ॥

Fear of snakes will disappear from one, who on a day with Badhra Yogam, has taken the root of Kadalaadi, ground and mixed with water used for washing rice (kaadi). Bitten by a snake with a full poison sac, the person will fall down on the spot and die.

मसूरं निम्बपत्राभ्यां खादेन्मेषगते रवौ ।
अब्दमेकं न भातिः स्याद्विषार्तस्य न संशयः ॥

The fear of snakes can be banished for a year by consuming Chenampayaru and Margosa leaves.

शिरीषपुष्पस्वरसे सप्ताहं मरिचं सितम् ।
भावितं सर्पदंष्ट्राणां पाने नस्येऽञ्जने हितम् ॥

For a person who has been bitten by a snake, application, snorting and application like mascara, of ripe pepper, ground in the juice of Nenmenivaaga flowers stored for seven days, is recommended.

दंशस्योपरि बध्नीयात्तत्क्षणाच्चतुरङ्गुले ।
क्षौमादिभिर्वेणिकया सिद्धैर्मन्त्रैश्च मन्त्रवित् ॥
अम्बुवत्सेतुवन्धेन बन्धे, स्तम्भ्यते विषम् ॥

A vaidya, knowledgeable in result-oriented mantras, should, immediately after a snake bite, tie a tourniquet of white cloth, four fingers above the spot of the bite, halting the spread of the poison.

न वहन्ति शिराश्चास्यसमं सन्धिगता अपि ॥
न जायते विषोद्वेगो बीजनाशादिवाङ्कुरः ॥

A tight tourniquet will ensure that the poison does not spread.

नक्तमालफलव्योषविल्वमूलनिशाद्वयम् ।
सौरसं पुष्पमाजं वा मूत्रं बोधनमञ्जनम् ॥

Seeds of Punga (kuru), Chukku, Milagu, Thippaly, the root of

Koovalam, Varattu-manjal, peel of Maramanjal and Thulsi flowers, in goat's urine, applied like mascara will make an unconscious person, conscious.

वन्ध्याककोटक मूलं छागमूत्रेण भावितम् ।

नस्यं काज्जिकसम्पिष्टं विषोपहतचेतसः ॥

The root of Koovalam should be soaked in goat's urine and ground in gruel water (kaadi). On being snorted, this will revive a person, unconscious as a result of poison.

त्रिवृद्धिशाले मधुकं हरिद्रे मज्जिष्ठचक्रं लवणं च सर्वम् ।

कटुत्रिकं चैव विचूर्णितानि शृङ्गेण दद्यान्मधुसंयुतानि ॥

एषोऽगदो हन्ति विषं प्रयुक्तः पानाज्जनाभ्यञ्जननस्ययोगैः ।

अवार्यवीर्यो विषवेगहन्ता महागदो नाम महाप्रभावः ॥

The medicine Mahaagadam, reputed to be an antidote for all types of poisons, is made of Trikolpakonna, the root of Kaattuvellari, Irattimathuram, Varattumanjal, peel of Maramanjal, Manjatti, Thakaraari, Induppu, Chukku, Milagu and Thippali powdered and mixed with honey. This can be applied at the spot of the bite or applied like mascara or snorted.

अगारधूममज्जिष्ठारजनीलवणोत्तमैः ।

लेपो जयत्याशु विषं कर्णिकायाश्च पानतः ॥

Drinking of a kashaayam of the root of Munja or an application of Pugayara, Manjatti, Varattumanjal and Induppu is guaranteed to counteract, poison immediately.

यः कासमर्दं नेत्रे बन्दने निक्षिप्य कर्णफुत्कारम् ।

मनुजो ददाति शीघ्रं जयति विषं वृश्चिकाणां सः ॥

Chewing of the root of Ponnaaraveeram and blowing into the ears and eyes will counteract poison immediately.

पारावतशकृच्चुण्ठीमातुलिङ्गरसैः समैः ।

पथ्याकार्पाससम्मिश्रैर्वृश्चिकस्य विषं जयेत् ॥

Pigeon's cast, Chukku, Kadukka, Cotton seeds, juice from Maathulanaaranga, applied on the spot of the bite, is an antidote for Thikal poison.

कुठरकस्य बीजं तु क्षीरेणार्कस्य भावितम् ।

लेपमात्रे विषं हन्ति वृश्चिकस्य न संशयः ॥

Thulasiari, soaked in Calatropis juice, ground and applied is indicated in Thikal poisons.

रजनीसैन्धवक्षीद्रसंयुक्तं घृतमुत्तमम् ।

पानं मूलविषार्तस्य दिग्धवृद्धस्य चेष्यते ॥

Varattumanjal and Induppu ground and mixed with ghee and honey and taken, is an antidote for toxicity, resulting from consumption of poisonous tubers (kizhangu). Applied to wounds from poisoned arrows, this will cure the wounds.

चतुष्पद्भिर्दिपद्भिर्वा नखदन्तक्षतं तु यत् ।

भूयते पच्यते रागरुजास्त्रावज्वरान्वितम् ॥

सोमकल्कोऽश्वकर्णश्च गोजिह्वा हंसपद्मपि ।

रजन्यौ मौरिकं लेपो नखदन्तविषापहः ॥

Scratches and bites of four legged creatures and humans resulting in reddishness, pain, uneasiness and fever and suppuration of the wounds, will be cured and pain relieved, by an application of a medicine made from peels of **Karingaara**, Neermaaruham and Maramanjal along with Menthonnikizhangu, fat, **Cherupullati**, Varattumanjal and Kaavi mannu.

वचाहिङ्गुविडङ्गानि सैन्धवं गजपिप्पली ।

पाठा चातिविषा व्योषं काश्यपेन विनिर्मितम् ।

दशाङ्गमगदं पीत्वा सर्वकीटविषं जयेत् ॥

A **gritham** made of Vyambu, Asafoetida, Vizhaalari, Induppu, Aththi-thippali, Paada-kizhangu, Adividayam, Chukku, Thippali and Milagu, is an antidote for poisons of all insects (keeda).

कीटदष्टक्रियाः सर्वाः शमना स्युर्जलौकसः ॥

छत्रीझर्झरपाणिश्च चरेद्रात्रौ तथा दिवा ।

तच्छायाशब्दवित्रस्ताः प्रणश्यन्तीह पन्नगाः ॥

The poison of leeches is counteracted with the same treatment prescribed for Thikal bite poison. Ezhilampaala peels crushed and ground between the palms will keep away fear of snakes.

सोत्कम्पः पुलकावृतः प्रतिमुहुर्वचनं समालोकते
 दन्तेनाधरपल्लवं दशति चेच्छोकान्वितं कूजति ।
 यस्तापं जडतां च याति नितरां दष्टः स उत्कण्ठितो
 रन्तुं त्वस्थिमितामला बरवतीं रौद्रां श्मशानस्थलीम् ।।
 श्लेष्मणः कर्णगूथस्य वामानासिकया कृतः ।
 लेपो हन्याद्विषं घोरं नृमूत्रासेचनं तथा ।।
 पिण्डीतगरकनेत्रं पुष्येणोत्पाट्य योजितं दंशे ।
 मृतमपि दष्टपुरुषं चालयति हि तदैव नात्र तच्चित्रम् ।।

On a day with Poosam star ruling, a Karpoorathulasi plant, up-rooted from the ground and crushed and placed over the spot of snake bite and bandaged, is guaranteed to wake up a person apparently dead from snake bite.

विरुद्धाव्यशनक्रोधक्षुब्धभयासनमैथुनम् ।
 वर्जयेद्विषमुक्तोऽपि दिवास्वप्नविशेषतः ।।

Resting in odd positions, lying down during twilight hours, anger, hunger, fear, sex and daytime slumber are to be avoided even after the poisons have been counteracted.

AGE TO YOUTHFULNESS (RASAAYANAADHIKARAM)

रसायनाधिकारः

दोषैर्विविधैः ख्यातं दिनकरदृष्टं नरं प्रमाणस्थम् ।

सौरेण दृष्टमूर्तिर्वलीयुताङ्गं तिरस्कृतं नीचम् ॥

Astrologically. a native born with the **Moon in the eighth house, aspected by Saturn**, will be famous, will have many blemishes, will have a wrinkled skin characteristic of senility, will have premature greyness, will be faulted by all, will be of low character and will suffer from diseases. Propitiation is through japa, homa and rituals pleasing Moon and Saturn, as prescribed earlier.

The same results can be expected if **Mars is posited in Capricorn** and Mars should be propitiated as prescribed earlier.

One who has not performed his duties in the previous birth is likely to become senile early, in the present birth. Propitiation is through recitation of Gaayathri and reciting the mantra "Thanthrapaagnesi", 10,000 times and performing homa with Gingely and ghee. Such a person should not indulge in praising one's own good deeds and should gift gold, rice and ghee.

पीताश्वगन्धा पयसा द्विमासं घृतेन युक्तं रसभृङ् गरजम् ।

ये भक्षयेयुर्मनुजाः क्रमेण ते कुष्णकेशा विमलेन्द्रियाश्च ॥

Powdered Amukkuram, mixed with milk, taken for two months or Kayyonni juice with ghee, will bestow jet black hair and vibrant senses.

असिततिलविमिश्रान्पल्लवान्भक्षयेद्यः

सततसुपयसाशी भृङ् गरजस्य मासम् ।

भवति च चिरजिवी व्याधिभिर्विप्रमुक्तो
भ्रमरसदृशकेशः कामचारी मनुष्यः ।।

Kaarella and tender leaves of Kayyonni, taken for two months without break, with only milk being consumed the while, will remove wrinkles from the skin, bestow a long disease-free life, dark hair and handsomeness.

यज्जराव्याधिविध्वंसि भेषजं तद्रसायनम् ।।

Passing on to the **Rasaayana Vidhi** or regulations, the text says that medicines that roll back ageing is Rasaayanam. These have to be taken with a cleansed body.

पूर्वं वयसि मध्ये वा शुद्धकायः समाचरेत् ।।

नाविशुद्धशरीरस्य युक्तो रसायनो विधिः ।

न भाति वाससि क्लिष्टे रङ्गं गयोऽपि इवार्पितः ।।

Taking such medicines with an unclean body, is like perfuming a filthy cloth.

सिन्धूत्थशर्कराशुण्ठीकणामधुगुडैः क्रमात् ।

वर्षादिष्वभया सेव्या रसायनगुणैषिणा ।।

One who desires the benefits of rejuvenation, should take Kadukka, with Induppu in Varsham, with Sugar in Sarath, Chukku in Hemantham, with Thippali in Sisiram, with Honey in Vasantham and with Jaggery in Grishmam.

त्रैफलेनायसी पात्रीं कल्केनालेपयेन्नवाम् ।

तमहोरात्रिकं लेपं पिबेत्क्षौद्रोदकाप्लुतम् ।।

प्रभूतस्नेहशमनं जीर्णं तस्मिन्प्रयोजयेत् ।

अजरोऽरुक्समभ्यासाज्जीवेन्ना स समाः शतम् ।।

Ground Triphala, kept smeared in a new iron vessel for one full day, taken out and consumed with honey, followed by plenty of fatty materials, will ensure a disease and senility free life, of hundred years.

मण्डूकपर्ण्याः स्वरसः प्रयोज्यः क्षीरेण यष्टीमधुकस्य चूर्णम् ।

रसो गुडूच्यास्तु समूलपुष्पः कल्कः प्रयोज्यः खलू शङ्खपुष्पयाः ।।

आयुःप्रदान्यामयनाशनानि वलाग्निवर्णस्वरवर्द्धनानि ।

मेध्यानि चैतानि रसायनानि मेध्या विशेषेण च शङ्खपुष्पी ।।

Crushed Kadangal juice or Amukkuram powder in milk or Amrith Kashaayam or juice from crushed Amrith or ground root and flowers of Sankhupushpa, is good for rejuvenation. Such medication will also bestow increased digestive power, bodily strength, glowing complexion, a sweet voice, intelligence and longevity. Sankhupushpam makes for a powerful intellect.

ये मासमेकं स्वरसं पिबन्ति दिनेदिने भृङ्गरजःसमुत्थम् ।

क्षीराशिनस्तो बलवर्णयुक्ताः समाः शतं जीवितमाप्नुवन्ति ।।

Kayyonni juice taken for a month without break, supplemented by milk, will result in strength and lustre of the body, ensuring a hundred years of life.

पिताश्यागन्धा पयसार्द्धमासं घृतेन तैलेन सुखाम्बुना वा ।

कृशस्य पुष्टिं वयुषो विधत्ते बालस्य सस्यस्य यथाम्बुवृष्टिः ।।

Consumption for fifteen days, without a break, Amukkuram in milk or ghee or honey or pure water, will make a lean man put on bulk, like the rain making the plants strong.

धात्रीतिलान्भृङ्गरसे विमिश्रान्ये भक्षयेयुर्मनुजाः क्रमेण ।

ते कृष्णकेशा विमलेन्द्रियाश्च निर्व्याधयो वर्षशतं भवेयुः ।।

Powdered Gooseberry and Gingely, with Kayyonni juice will bestow lustrous black hair and ensure a disease – free life.

मासं वचामप्युपसेव्यमानाः क्षीरेण तैलेन घृतेन वापि ।

भवन्ति रक्षोभिरदृष्टरूपा मेधाविनो निर्मलदृष्टिवाचः ।।

Consumption of Vyambu in milk or oil or ghee, for one full month, is reputed to ward off evil spirits (Yakshas) and bestow intelligence, attractive eyes and clarity in speech.

वृद्धदारुकमूलानि सुक्ष्मचूर्णानि कारयेत् ।

शतावर्या रसेनैव सप्तवारांश्च भावयेत् ।।

अक्षमात्रं तु तच्चूर्णं सर्पिषा सह योजयेत् ।

मासमात्रोपयोगेन मतिमाञ्जायते नरः ।

मेधावी स्मृतिमान्श्चैव बलीपलितवर्जितः ।।

Powdered root of Marikunj should be processed in Sathaavari juice for seven days. Mixed with ghee and taken in quantities of three kezhabju at a time, for one month without break, this will ensure intelligence, greatness, and increased analytical power, and ward off all signs of senility.

हस्तिकर्णरजः खादेत्प्रातरुत्थाय सर्पिषा ।

यः श्रेष्ठाहारचेष्टोऽपि सहस्रायुर्भवेन्नरः ।।

मेधावी बलवान्कामी स्त्रीशतानि जयत्यसौ ।

मधुनःत्वश्ववेगः स्याद्बलिष्ठः स्त्रीसहस्रगः ।

अयं मन्त्रः प्रयोक्तव्यो भिषजा चाभिमन्त्रणे ।।

Aaanamodhakam choornam taken, every morning, mixed with ghee, in combination with nutritious foodstuff, will bestow a strong, intelligent and youthful life, of one thousand years. The same material, mixed with honey to the accompaniment of a recital of the following mantra, will bestow a strong and youthful life.

ॐ नमो महाविनायकाय अमृतं रक्ष रक्ष मे

फलसिद्धिं देहि देहि रुद्र वचनेन स्वाहा ।।

पुनर्नवस्यार्धं पलमनवस्या

पिष्टम पिबेध्यः पयसार्धमासम्

मासध्ययम् तत् ध्विगुणम् समम् वा

जीर्णोपिमुयस पुनर्नवस्यात्

A course of 15 days of six kazhanju of ground root of Puthiyatamizhaama mixed in water, continued for two months or double the quantity of medicine, will restore youthfulness to senile persons.

धात्रीचूर्णस्य कंसं स्वरसपरिमितं क्षौद्रसर्पिः समांशं

कृष्णामानीसिताष्टप्रसृतियुतमिदं स्थापितं भस्मराशौ ।

वर्षान्ते तत्समश्नन्भवति विपलितो रूपवर्णप्रतापै-

निर्व्याधिबुद्धिमेधास्मृतिवचनबलस्थैर्यसत्त्वैरुपेतः ।।

Four phalam of Gooseberry powder and Gooseberry juice with

an equal quantity of honey and ghee along with Karunjceerakam, Thippali and Sugar, should be kept for a month in an iron vessel, which is immersed in holy ash. This medication should be taken with honey. Continued for a year, senility will be warded off. The body will become impressive (Prabhaavam) and regain its lustre, strength and firmness. Intelligence, thinking and grasping powers will increase.

गुड्यापामार्गविडङ्गगशङ्खनी वचाभया शुण्ठिशतावरी समा ।

घृतेन लीढा प्रकरोति मानवं त्रिभिर्दिनैः श्लोकसहस्रधारिणम् ।।

Equal quantities of Amrith, Kadalaadi, Vizhaalari, Sankhupushpam, Vyambu, Kadukka, Chukku and Sathaavari kizhangu should be powdered and mixed with ghee and consumed. This will enable a person to memorise a thousand slokhas, within three days.

ब्राह्मी वचाभया वासा पिप्पली मधु सैन्धवम् ।

अस्य प्रयोगात्सप्ताहात्किन्नरैः सह गायति ।।

हन्त्यम्लपित्तवमनारुविदाहमोहस्त्रालित्यमेहतिमिरव्रणशक्रदोषान् ।

भुक्त्वा नरः सततमामलकीरसेन बृद्धोऽप्यनेन च भवेत्तरुणीं रिरंसुः ।।

Powdered Brahmi, Vyambu, Kadukka, root of Aadalotakam, Thippali and Induppu should be mixed with honey and consumed for seven days. This will bestow a sweet voice, rivaling that of Kinnaras (Celestial Beings). This choornam in Gooseberry juice, is a cure for Hyperacidity, tastelessness, vomiting, thirst, unconsciousness, Alopecia, Diabetes, Cataract, wounds and **Shukla dosham**. A senile person will become youthful with this medication.

तीव्रेण कुष्ठेन परितदेहो यः सोमराजीं नियमेन खादेत् ।

संवत्सरं कृष्णतिलद्वितीयां स सोमराजीं वपुषातिशेते ।।

Somaraajiyam with Karuthella taken without a break for one year, will transform a **Theevra koshtam** a rough lustreless body into one with lustre equal to many moons.

पञ्च भल्लातकांश्छित्त्वा साधयेद्विधिवज्जले ।

कषायं तं पिबेच्छीतं घृतेनाक्तौष्ठतालुकः ।।

पञ्चभल्लातकं यावत्सप्तर्तिं हासयेत्ततः ।

जौर्णेऽद्यादेदनं शीतं घृतक्षीरोपसंहतम् ।।

एतद्रसायनं श्रेष्ठं वलीपलितनाशनम् ।

कुष्ठार्शःकृमिदोषघ्नं दुष्टशुक्रविनाशनम् ॥

Five Cherkuru made into a kashaayam, after being cooled should be taken daily..with ghee. After its digestion. consumption of cold rice with ghee and milk, will remove wrinkles from the skin and remove grey hair. This will also cure Leprosy, afflictions from germs and problems relating to semen.

तैलं भ्ल्लातकानां च पिबेन्मासं यथावलम् ।

सर्वोपतापनिर्मुक्तो जीवेद्वर्षशतं दृढः ॥

A trouble-free life of one hundred years, awaits the person who consumes Cherkuru Thailam, for six months.

कासश्वासातिसारज्वरपिटककटीकुष्ठकोष्ठप्रकारान् ।

मूत्राघातोदरार्शः श्वयथुगलशिरः कर्णशङ्खाक्षिरोगान् ॥

ये चान्ये वातपित्तश्रमजकफभवा व्याधयः सन्ति केचित्

तांस्तानभ्यासयोगादपनयति पयः पीतमन्ते निशायाः ॥

Making a habit of drinking milk before retiring for the night, will cure cough, Asthma. Diarrhoea, Fever, Boils, Leprosy, Ringworm, suppression of urine, Piles. Oedema, problems of the throat, head, ears and eyes, Sankharogam and other diseases resulting from vitiated Vaatha, Piththa and Kapha.

अम्भसः प्रसृतीरष्टौ रवावनुदिते पिबन् ।

वातपित्तगदान् हित्वा जीवेद्वर्षशतं नरः ॥

अंवसः प्रसृतिरष्टौ रवावनुधिते पिबेल

वातपित्तःकपम् जित्वा जीवेध्वर्ष शतम् दृढम् ॥

Eight handful of water at sunrise, will keep at bay, all conditions arising out of vitiated Vaatha, Piththa and Kapha.

व्यङ्गं गवलीपलितघ्नं पीनसवैस्वर्यकासश्वासहरम् ।

रजनीक्षयेऽम्बुनस्यं रसायनं दृष्टिजननं च ॥

व्यान्नावलि पलिदग्गम् पीनसवैस्वत्वश्वासकासगन्म् ।

रजनीक्षयेऽम्बुनस्यम् रसायनम् दृष्टि जननम् च ।

प्रसृधिन्नयन्तु पादव्यम् नासया नादिकम् मदम् ।।

Snorting water before retiring for the night, will remove wrinkles and grey hair and cure Vyaangam. Sinusitis, hoarse voice, cough and Asthma. This will also lead to clear vision.

न केवलं दीर्घेमिहायुरश्नुते रसायनं यो विधिवन्निषेवेत् ।

गतिं सदेवर्षिनिषेवितान्शुभान्प्रपद्यते ब्रह्म तथैव चाक्षयम् ।।

If the regulations prescribed for rejuvenation are scrupulously observed, a person will be assured enlightenment and a full span of life, with a status such as is enjoyed by the holy sages and Devas (Celestial Beings).

REJUVENATION (VAAJEEKARNAADHIKAARAM)

वाजीकर्णाधिकारः

क्लीबाचारो द्वेष्यः सर्वजितो बन्धुभिः परित्यक्तः ।

सौरादित्येन्दुसुतैरेकस्थैर्जायते पुरुषः ॥

Astrologically a native born with the *Sun, Saturn and Mercury in one raasi* is likely to be a eunuch, be disliked by all, and discarded by relatives. Propitiation of Sun, Saturn and Mercury is through japa, homa and other rituals already mentioned.

ज्ञो नीचं रविभने दुःखान्तं वीक्षिताङ्गमसुख्यम् ।

अनुचरशीलमकान्तं नपुंसकं भौमसन्दृष्टः ॥

Mercury aspected by Mars posited in Sun's house (Leo), is likely to be, lowly, evil minded, ugly, given to servitude, disciplined and a eunuch. Mercury is to be propitiated through japa, homa and rituals as already described.

क्लीबो विपन्नदुष्टः परार्थचेष्टः सुदुःखितो मूढः ।

मकरे दानवपूज्ये क्लेशसहो जायते पुरुषः ॥

A native born with *Venus in Capricorn*, is likely to be accident-prone, be a mutt, a eunuch, be sad and live a sorrowful life. Propitiation of Venus is through japa, homa and rituals as earlier mentioned.

Passing on to the **Karma vibhaaga**, the text notes, that a person who indulges in the flesh trade, who associates with women of low birth, who goes astray from the rules of brahmacharya, who violates the modesty of virgin girls and who indulge in digital excitation of women, are likely to become impotent. Propitiation is through obser-

vance of Chandraayana vritham and gifting gold and cows.

तैस्तैर्भावैरहृद्यैस्तु रिरसोर्मनसि क्षते ।

ध्वजः पतत्यतो नृणां क्लैब्यं समुपजायते ।।

One who indulges in mundane pleasures against one's natural instincts, is likely to develop a weak heart, lose his virility and become impotent.

अन्यैरम्लोष्णलवणैरतिमात्रोपसेवितैः ।

सौम्यधातुक्षयो दुष्टः क्लैब्यं तदपरं स्मृतम् ।।

Impotence may result from vitiation of the mild elements, through excess usage of sour, heat producing and salty materials.

अतिव्यवायशीलो यो न च वाजिक्रियारतः ।

ध्वजभङ्गमवाप्नोति सशुक्रक्षयहेतुकम् ।।

Virility and semen production, will be affected, by excessive indulgence in sex and indifference to rejuvenating and semen - productive interventions.

असाध्यं सहजं क्लैब्यं मर्मच्छेदाच्च यद्भवेत् ।

साध्यानामविशिष्टानां कार्यो वाजीकरो विधिः ।।

One who is wounded in a vital spot (genital organ), may develop the traits of a eunuch. When such traits are developed for other unknown reasons, treatment becomes impossible. Other cases can be treated through semen-increasing and rejuvenating interventions.

पिप्पलीलवणोपेतौ वस्ताण्डौ क्षीरसर्पिषा ।

साधितौ भक्षयेद्यस्तु स गच्छेत्प्रमदाशतम् ।।

Consumption of the testes of a goat, with milk and ghee, along with Cheruthippali and Induppu, will confer virility enabling relationship with a hundred women.

वस्ताण्डसिद्धे पयसि भावितानसकृतिलान् ।

यः खादेत्स पुमान्गच्छेत्स्त्रीणां शतमपूर्ववत् ।।

Consumption of Gingely processed many times, in water used to boil the testes of a goat, will bestow strength to satisfy one hundred women.

चूर्णं विदार्याः सुकृतं स्वरसेनैव भावितम् ।
सर्पिः क्षीरयुतं लीढ्यादश गच्छेन्नरोऽङ्गनाः ॥

Paalmuthakka kizhangu, in juice extracted from it, processed with ghee and honey will bestow virility, enough to satisfy ten women.

शर्करामधुसर्पिर्भिर्युक्तं लीढ्वा पयः पिबेत् ।
एतेनाशीतिवर्षोऽपि युवेव परिहृष्यति ॥

Similarly, consumption of powdered Gooseberry in Gooseberry juice processed with sugar, honey and ghee, supplemented by milk, will enable a senile man enjoy sexual pleasure.

विदारीकन्दचूर्णं तु घृतेन पयसा नरः ।
उदुम्बरसमं खादेद्वृद्धोऽपि तरुणायते ॥

Youthfulness will return to an old person, who consumes powdered Paalmuthakka kizhangu and Athikkaaya, with milk and ghee.

स्वयंगुप्तेक्षुरुकयोर्बीजचूर्णं सशर्करम् ।
धारोष्णेन नरः पीत्वा पयसा न क्षयं व्रजेत् ॥

Perennial youth, is assured to a person, who consumes powdered root of Naaikurna and Vyalchulliar along with bearably hot milk and sugar.

उच्चटाचूर्णमप्येवं क्षीरेणोत्तममुच्यते ।
शतावर्युच्चटाचूर्णं पेयमेवं सुखार्थिना ॥

Assured sexual pleasure, awaits a person who consumes the medication, made of, equal quantities of **Kuruvi kizhangu choornam** and **Sathaavari kizhangu**, with bearably hot milk with sugar.

कर्षं मधुकचूर्णस्य घृतक्षौद्रसमन्वितम् ।
पयोऽनुपानं यो लिह्यान्नित्यवेगः स ना भवेत् ॥

Capacity to enjoy the sexual act is bestowed on a person, who daily consumes three kazhanju of **Irattimathuram choornam** with honey and ghee, supplemented by milk.

गोक्षुरकः क्षुरकः शतमूली वानरिनागबलातिबला च ।
चूर्णमिदं पयसा निशि देयं यस्य गृहे प्रमदाशतमस्ति ॥

Equal quantities of the roots of Kurunthotti, Naaikurna and Aanakurunthotti along with Nerinjil, Vyalchulhari and Sathaavari kizhangu, made into a choornam and taken with cow's milk will make a person so virile, that he will need six desirous women to satisfy him.

कटुकविदारीनिस्तुपतिलबहुपत्रीरजश्चतुः प्रस्थम् ।

भल्लातकप्रस्थयुतं तत्समसत्त्वं गुडुच्याश्च ॥

Naarasimhachooranam, is made of four idangazhi in all. of Chukku, kizhangu of Paalmurukka, Gingely with husk removed and Sathaavari kizhangu soaked in water (noora) with one idangazhi of Cherkuru, one idangazhi of Chittamrith soaked in water (noora), thirtyfive phalam of cheruthen, eight phalam of incinerated copper ash (abrabhasmam), ten phalam Koduveli kizhangu, twenty phalam of Nilappana kizhangu, twenty phalam sugar and seventeen phalam of ghee, mixed well and made into a choornam. This should be kept in a vessel, seasoned with smeared ghee and consumed in a quantity appropriate to the digestive power. This medication will cure Tuberculosis, cough, Renal calculi, Fistula, Leprosy, allergic skin manifestations, Sinusitis, Asthma and will remove wrinkles. This medication will also bestow a lion's prowess and strength, and children as per desire, beauty, restore body lustre, improve thinking power and enthusiasm. Further, this medication, if taken for a year without break, will detoxify the body (nirmalam).

घृतं शतावरीगर्भं क्षीरे दशगुणे पचेत् ।

शर्करापिप्पलीक्षौद्रयुक्तं तद्वृष्यमुच्यते ॥

Sathaavarigritham, is made by boiling ghee, with ten times its quantity, of milk, along with Sathaavari kizhangu and kalkam and made into a ghee (gritham) with sugar and Thippali powder and Cheruthen. This medication will improve semen production.

APPENDIX 1

LIST OF MEDICINAL PLANTS

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Aambal	Nymphaea stellata	Water lily
Aattu vanji	Humboldtia vahliana	
Aattukottapaala	Aristolochia Bractiata	
Aavanakku	Ricinus communis	Castor plant
Adakamaniyan	Sphaeranthus indicus	
Ajamodakam	Apiumgravelolens	
Akathi	Sesbania grandiflora	Agasta
Akil	Aquilaria agallocha	Eagle wood
Amal pori	Rauwolfia serpentine	
Amara payru	Lablab purpurens	
Amari	Indigofera tinctoria	
Ama Darba	Saccharum Arundinaceum	
Ambaazhanga	Spondias mangifera	
Anarthi	Sesbania grandiflora	
Amruthu (Chittamrithu)	Tinospora cordifolia	
Amukkuram	Withania somnifera	Withania root
Ariaalu, Arayaal	Ficus religiosa	Sacred fig
Arithaaram	Arsenic sulphide	
Ashokam	Saraca asoca	Ashoka tree
Asali	Red rice	
Atakka	Areca catechu	
Aatalotakam	Justicia adathoda	Malabar nut
Adapathiyan	Holostemma annulare	
Athividayam	Aconitum heerophyllum	Aconite
Athithippali	Scindapsus officinalis	
Atthi	Ficus glomerata	
Ayamodakam	Trachyspermum ammi	Bishop's Weed
Barley	Hordeum vulgare	Barley Plant

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Badam	Prunus amygdalus	Almond
Brahmi	Bacopa monnieri	
Chaayilyam	Cinnabar	
Chambakam	Michelia champaka	Champak
Chaama	Paspusam lumentaceum	
Chandanam	Santalum album	Sandalwood
Changalamperanda	Cissus quadrangularis	
Chanapayaru	Vigna catgang	
Chanfalam (Perandai)	Cissus quadrangularis	Bone setter. Peranda
Caralam.Charalam	Pinus roxburghii	Chir. Chir pine
Chembarathi	Hibiscus rosa sinensis	Shoe Flower Plant
Chemmaram	Tecomelia undulata	
Chenchalliam		Raisin of a plant
Chengazhneer kizhangu	Kaewmpheria rotunda	
Chennell	Special rice variety harvested in 60 days	
Cheruchcera	Amarathus viridis	
Cheru karuka	Cyanadon dactylon	
Cheru narakam	Citrus aurantifolia	Lime
Cheru payaru	Phaseolus aureus	Green gram
Cherkuru	Semicardus anacardium	
Cheruthekku	Clerodendrum serratum	
Cheruunnari	Celatrus paniclatus	
Cheru vazhudhina	Solanum indicum	
Cheru panchamoolam	Five roots (Tribulus terrestris, Desmodium gangeticum, Uraria picta, Solanum xantho carpum, Solanum indicum)	
Chittaratta	Alpinia calcarata	Lester galangal
Chittelam	Elatteria cardomom	
Chittinthal	Phoenix farinifera	
Chuvanna ulli	Allium cepa	Onion
Churakkai	Lagenaria vulgaris	
Darbha	Demotachya bipinnata	Kusha grass
Devathaaram	Cedrus deodara	Himalayan cedar, Deodar

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Eenda	Phoenix dactylifera	Date Palm
Elaavaalukam	Holoptelea integrifolia	
Elam	Elettaria cardamomum	Cardamom
Elanji	Mimusops elangi	Elanji, Elanni
Eli cheviyan	Merremia emarginata	Rat's ear
Ellu	Sesamum indicum	Gingelly
Erukku	Calotropis procera	Sodom Apple
Elavakam	Microstylis muscifera	
Ezhilampala	Astonia scholaris	Devil's tree
Gandakooshmandam	Benincasahispida	
Gnaaval	Syzygium cumini	Jamoon tree
Grambu	Syzygium aromaticum	Cloves
Gulgulu	Commiphora wightii	Indian Bellium
Itthi	Ficus gibbosa	
Itthikanni	Loranthus longiflorus	
Inji	Zingiber officinalis	Ginger
Irauli mathuram	Glycyrrhiza glabra	Liquorice
Jalathippali	Phyllanthus nodiflora	Purple Lippa
Jataamaanji	Nardostachys jatamansi	Jatamansi
Jaathikka	Myristica fragrans	Nutmeg
Jeerakam	Cuminum cyminum	Cumin plant
Jeevakam	Microstylis wallichii	
Kaitha Pookkaitha	Pandanus odoratissimus	Thatch screw pine
Kaakkakoti veru	Anahardita cocculus	
Kaattavanakku	Jatropha curcas	Purging nut
Kaattu jaathi	Myristica malabarica	Malabar Wild
Nutmeg Kaattu jeerakam	Vernonia anthelminticum	Purple Fleabane
Kaattu ayamodakam	Chenopodium ambrosioides	American Worm seed, Mexican Tea or Jerusalem Oak
Kaattu chena	Amarphophallus	Yam
Kaattu patavalam	Trichosanthes cucumerina	Snake gourd
Kaattu uzhunnu	Vigna vexillata	
Kaattu paaval	Momordica charantia	Bitter gourd
Kaattupaaval	Momordica charantia	

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Kaattu thumba	Trichudesma indicum	Indian burage
Kaayam	Ferula narthex	Asafoetida plant
Kacholam	Kaempferia galangal	
Kachooram	Curcuna zedoaria	Round Zeddary
Kachoram	Hedychium spicatum	
Kaippanchura	Lagenaria algaris	
Kaitha chakka	Ananas comosus	Pineapple
Kakole	Rosea prosera/Ficus arnottiana	
Kalli chetigal	Euphorbis nenifolia	Spurge
Kallipaal	Latex of euphorbianerifolia	
Kalloor vanji	Bergeria ligulata	
Kallaalin tholi	Ficus tjakelali	
Kandakaari chunda	Solanum surattense	Wild egg plant
Kana veeram	Nerium odorum	
Kani konna	Cassia fistula	Indian Labernum
Kannochhi	Vitex negundo	
Karingaara	cassia occidentalis	
Karimpana	Borassus flabellifer	Palmyra palm
Karimbu	Saccharum officinarum	Sugarcane
Karithumba	Leucas cephalotus	
Karingaali	Acacia catechu	Dark catechu
Karinkoovalam	Monochoria vaginalis	Marshy betel vine
Karinnkurunji	Strobilanthes heynianus	
Karinochi	Vitex negunda	Five leaved Chest Tree
Kariveppu	Murraya koenigii	Curry Leaf
Karkatakasringi	Pistacia integerrima	
Karkoli	Psoralea corylifolia	Babchi
Karpooram	Cinnamomum camphora	Camphor tree
Karuka	Cynodon dactylon	Bermuda grass
Karuppu	Papaver somniferum	Opium poppy
Karuttha chunda	Solanum indicum	
Kasthuri manjal	Curcuma aromatica	Wild turmeric
Kataladi	Achyranthus aspera	Prickly chaff flower
Kattarvazha	Aloe vera	Indian Aloe

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Kattu vellari	Citrullus colocynthis	Bitter apple
Katukka	Terminalia chebula	Myrobalan
Kaduga mustard	Brassica nigra	Indian / Black
Katukurohuni	Pierorrliza kurora	Hellebore plant
Kayyoni	Eclipta prostrate	
Kazhinji	Caesalpinia crista	Bondue tree
Keezhaarnelli	Phyllanthus amarus	
Keezhaar nelli	Phyllantus niruri	
Konna	Cassia fistula	
Koova	Maranta indica	
Koovaraku	Elkusine coracuna	
Koovalam	Aegle mrmalos	Bel Tree
Kothambaalari	Coriandrum sativu	Coriander
Kottam	Saussurea lappa	Costus
Kotu thoova (thoova)	Tragia involucrate	
Koval	Coccinia grandis	Ivy gourd
Kozhinja veru	Cariospermum halicacabum	
Kumbalam	Benincasa hispida	Ash pumpkin
Kumbil	Gmelina arborea	Kashmiri tree
Kumizh	Stereospermm suaveolens	
Kummattikaaya	Citruvias vulgaris	
Kunkumam	Crocus sativus	Saffron plant
Kunni	Abrus precatorius	Indian Liquo rice
Kuppameni	Acalyph indica	Indian Acalypha
Kuraasaani	Hyescyamus niger	Henbane
Kurumulagu	Piper igrum	Blackpepper
Kurunthotti	Sidacuta pubescens	Blue Okra
Kuruttupaaval	Momordica charantia	
Kutakuppala	Holarrhena antidysenterica	Tellichery bark
Kuzhi muthanga	Cyperus rotundus	
Kadumpuli	Garcinia cambogia	Malabar tamarind
Kusha	Desmostachya bipinnata	
Lantha	Zizyphus vulgaris	Chinese Date / Jujuba
Lavangam	Cinnamomum veram	Cinnamon

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Maavu	Mangifera indica	Mango tree
Mahaamedha	Rose prosera	
Malnaara	Catunaregum spinosa	
Manayola	Manoshila arsenic	
Malangaara	Randia dumetorum	
Manjakuruinji	Barlerna officinarum	
Manjatti	Rubis cordifolia	Indian Mudder
Manjal	Curcuma longa	Turmeric
Mara Manjal	Coscinium fenestratum	Tree Turmeric
Marukunni	Abrus prescatorius	
Maathalam	Pumica granatum	Pomegranate
Meda / Mahamedha	Polygonatum verticilatum	
Menthonni	Gloriosa superba	Climbing lily
Mooli	Raphanus sativus	Radish
Mooleri Kizangu	Raphanus sakinus	
Moovila	Pseudarthria viscida	
Mula	Bambusa arundinacea	Bamboo
Mulaku	Capsicum anuum	Chilly
Mulayila	Bambusabambus	
Mullilavu Malabarica	Salmelia	
Mundiri	Vitis vinifera	Raisin
Mungna	Premna serratifolia	Headache tree
Muringa	Moringa oleifera	Drumstick
Mural Buchania	Lanzan	
Muraamanji	Selinum tennifolium	
Muthukkin kizhangu	Ipomea digitata	
Muthanga / Perumuthenga		Cyperus rotundus
Nut Grass. Cocoa Grass		
Muthira	Dolichos biflorus	Horsegram
Naagadanthi	Baliospermum axillare	
Naagappu	Mesua nagasserium	
Naikurna	Mucuna pruriens	Cowhage
Nalkoppa konna	Variety of operculina turpethum	
Naruneendi	Hemidesmus indicus	Indian sarasaperila
Naruvaari	Coleus aromaticus	

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Narum pasha	Boswellia serrata	
Navara	Rice variety harvested in 60 days	
Naalpaamaram	Four banyan trees	
Neela kuraji	Cholium vinide	
Neeramaruthu	Terminalia arjuna	Kumbuk
Neer Maathalam	Crateva magna	Crateva
Neer punnayari	Celophyllum apetalum	
Neeraarei	Marsilea minuta	
Nellikka	Emblica officinalis	Indian gooseberry
Nellu	Oryza sativa	Paddy
Nenmenivaka	Albizia Lebbeck	East Indian walnut
Nerijaampuli	Solanum amplexicolis	
Nerinji	Tribulus terrestris	Ghokru
Nilappana	Carculigo orchiodes	Black musali
Nilaveppu	Andrographis paniculata	Country chirata
Oorakam	Abutilon indicum	Country mallow
Orila	Desmodium gangeticum	
Orila Thaamara	Ionidium saffruticosum	
Paachotti	Symplocos cochinchinensis	Lod Tree
Pada kizhangu	Cyclea peltata	
Paal muthukku	Ipomoea paniculata	Morning glory
Pashala	Partulacoa puadrifida	
Paathiri	Sterospermum cabis	
Paaval	Momordica charantia	Bitter Gourd
Palakappaalayari	Oroxylum indicum	
Palvalli kizhangu	Ichnocarpus futescens	
Papaya	Carica papaya	Papaw
Parpataka grass	Oldenlandia corymbosa	Che root
Paruthi	Gossypium arboretum	Cotton plant
Pata valli		
Pavazhamalli	Nyctanthes arbortristis	Parijatha/Coral Jasmine
Payyaazhantha	Premna corymbosa	
Peraal	Ficus bengalensis	
Perum kurumba	Marsdenia tenacissima	

<u>MALAYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Perumaram	Cassia fistula	
Pichi (Pichakam)	Jasminum grandiflorum	Jasmine
Plaasu	Butea monosperma	Flame of the forest
Ponmaraveeram	Cassia occidentalis	
Ponnummatthia flower	Datura alba	
Ponummathia kaaya	Datura Metel	Poothanakumaram
Poovan Kurunthal	Vernonia cineria	Ash-coloured fleabane
Poovam kurundal	Veponea cineria	
Poovarasu	Thespesia populnea	Portia umbrella tree
Prasaarini	Paederia foetida	
Pukayaara	Soot carbon	
Pulimaram	Tamarindus indica	Tamarind tree
Pullanni		
Puliyaral	Oxalis corniculata	Indian sorale
Punna	Calophyllum inophyllum	Alexandrian laurel
Pushkara Moolam	Inula racemosa	
Puttal Peeram	Luffa cylindrica	
Raamacham	Vetiveria zizanoides	Vetiver or Cuscus grass
Raktha Chandanam	Pterocarpus santalinus	Red sandalwood
Rakttha shaali	Oryzasativa	
Rasaanganam	Berberis aristata	
Rohini	Piccorhiza currua	
Riddhi	Herbenania	
Rudraakham	Elaeocarpus sphaericus	Rudraksh tree or Rosary nut
Sathakuppa	Anethum graveollens	Dill
Shathavari	Asparagus racemosus	
Somaraji	Ruta graveolens	
Swarna Ksheeri (Erumakkali)	Argemone mexicana	Mexicon poppy or Prickly poppy
Thaaleesapathram	Abies webbiana	Himalayan silver fir
Thaanni	Terminalia bellirica	Belleric Myrobalan
Thaathiri	Woodfordia fruticosa	Down christia

<u>MAIYALAM NAME</u>	<u>BOTANICAL NAME</u>	<u>COMMON NAME</u>
Thakaram	Valeriana jatamansi	Indian Valerian
Thakkolam	Illicium verum	Star Anise
Thakaram	Valeriana wallichii	
Thakkri vazhuthana	Solanum indicum	
Thamara	Nelumbium speciosum	Lotus
Thamizhaama	Boerhavia diffusa	
Thaathripoovu	Woodfordia fruticosa	
Thechi	Ixora coccinea	
Theettaambal	Stychnos potatorum	
Thippali	Piper longum	Long Pepper
Thiruvettapasa	A type of dried gum	
Thiruvttapasha		
Thodukaara	Ougeilia oojeinensis	
Thottavaadi	Mimosa pudica	Touch Me Not
Thrikolpakonna	Operculina turpethum	Indian Rubarb
Thulasi	Ocimum tenuiflorum	Holy Basil (Sacred Basil)
Tumba	Leucas aspera	
Thumpoonalari	Zanthazylum aromaticum	
Thuniyaakam	Taxus baccata	
Uluva	Trigonella foenum graecum	Fenugreek
Valmilaku	Piper cubeba	Cubeb's Plant or Tail Pepper
Vaazha	Musa paradisiaca	Plantain, Banana
Varattumanjal	Curcuma longa	
Vaasthunnaalayari	Amaranthus biflorum	
Vattapunnayari	Indigofera cyoria	
Vayambu	Acorus Calamus	Sweet Flag or Calamus
Vaenga	Pterocarpus marsupium	Indian Kino Tree
Vella kaduku	Brassica alba	
Velutha Chunda	Solanum xanthocarpum	
Velutha Malayamukku	Clitoria ternata	Butterfly Bean
Veluthaavanakku	Ricinus communis	
Veluthulli	Allium sativum	Garlic

Venpaata	Ventilago madraspatana	
Vettilakoti	Piper betle	Betel leaf plant
Vilamaram	Limonia acidissima	Wood Apple
Vishnu Kranthi	Evolvulus alsiniodes	
Vizhaal	Embelia ribes	
Yavam	Hordeum vulgare	Pearl barley

APPENDIX 2

PARTS OF PLANTS

ANDI STONE -	eg. MANGO STONE
ARI	SEEDS OF RICE
CHEERA	GREENS
ELA or ila	leaf
KAAYA	UNRIPE FRUIT
KIZHANGU	TUBER
KURU	KERNEL
PAZHAM	RIPE FRUIT
PULLA	GRASS
THANDA	STEM
THODA	RIND
THOLI	SKIN
VERA	ROOT

APPENDIX 3

DISEASES

MALAYALAM NAME

MEDICAL NAME

Aamavaatham

Rheumatism

Aanaaham

Abdominal Distension

Agnimandyam

Dyspepsia

Ajeernam

Indigestion

Akshi Rogam

Eye Disorders

Amlapitham

Hyperacidity

Apachi

Cystic Swelling

Apasmaaram

Epilepsy

Arbudam

Malignant Tumour

Arochakam

Anorexia

Arshas

Piles / Haemorrhoids

Ashmari

Renal Calculi

Asrudharam

Menorrhagia

Athisaaram

Diarrhoea

Baala Rogam

Pediatric Diseases

Badhiratha

Deafness

Bagna Vranam

Fracture

Bhagandharam

Fistula in Ano

Chardhi

Vomiting

DAhanam

Burning Sensation

Dandaapa Thaanakam

Post Epileptic Coma

Gaathra Kambam

Parkinson's Disease

Gadgadam

Throat infection

Gala Gandam

Goitre

Gala Graham

Throat Disorders

MALAYALAM NAME

MEDICAL NAME

Ganda Maala

Lympho adenopathy

Grahani

Sprue

Grandhdhi

Benign Tumour

Gulmam

Gastric Formation Resembling
Tumour

Haleemakam

Cirrhosis

Hikka Rogam

Hiccough

Hrid Rogam

Heart Disease

Jwaram

Pyrexia / FEVER

Kaamaala

Jaundice / Hepatitis

Kaasam

Cough

Karna Rogam

Ear Disorders

Kotam

Angioedema

Krimi Rogam

Worm infection

Kshaya Rogam

Tuberculosis

Kshudra Rogam

Minor Diseases. Basically
Dermal. Tropical

Maala Kaana

Night Blindness

Madhumeham

Diabetes Mellitus

Masoorika

Smallpox

Medhorogam

Obesity / Adiposity

Mookathvam

Dumbness

Moorcha

Syncope

Moothra Ghaatham

Suppression of Urine

Moothra Krischram

Dysurea

Mukha Rogam

Stomatitis

Mundiveekkam

Mumps

Naadi Vranam

Sinus Ulcer

Naasa Rogam

Nasal Disorders

Naasarshas

Nasal Polyp

Paanaathyayam

Alcoholism

Paandu Rogam

Anaemia Spectrum

Paksha Gaatham

Paralysis

MALAYALAM NAMEMEDICAL NAME

Pangathvam	Lameness of both Legs
Parinaama Shoolam	Duodenal Ulcer
Pradaram	Leucorrhoea
Prameham	Diabetes
Pramehapitika	Diabetic Carbuncle
Pundareekam	Leprosy
Raja Yashmaavu	Pthisis / Tuberculosis
Raktha Pitham	Bleeding Diseases of Various Aetiology
Romandiyam	Measles
Sheetha Pitham	Urticaria
Shiro Rogam	Diseases of the Head
Shleepadam	Filariasis
Shoddam	Dropsy
Shooka Dosham	Penial Disorders
Shoola Rogam	Acute Abdominal Colic / Cramps
Shwithrakam	Vitiligo / Leucoderma
Stree Rogam	Gynaecological Disorders
Swaasa Rogam	Asthma / Dyspnoca
Swara Bhedam	Hoarseness of Voice / Dysphonia
Thimiram	Cataract
Thrishna	Thirst
Thwak Rogam	Skin Disease
Udera Rogam	Disease Relating to Stomach
Udardam	Allergic Skin Manifestation
Udhavartham	Reverse Peristalsis
Unmaadam	Insanity
Upadamsham	Syphilis
Urusthambam	Paraplegia
Vaatha Rogam	Disease Originating from Vatha Rheumatism
Vaatha Raktham / Rakthavaatham	Gout
Vaatha Shonitham	Rheumatic Disorder

Vibhradhi	Abscess
Visarppam	Erysipelas
Visham	Toxins
Vishoochika	Cholera / Acute Gastroenteritis
Vispotam	Pustular Eruption / Boils
Vrana Rogam	Skin Ulcers
Vranashodham	Cellulitis
Vridhhi	Hydrocoele

APPENDIX 4

Dasamoolam = brihat panchamoolam + laghu panchamoolam.

Brihat panchamoolam

1. Bilva	Aegle marmelos
2. Agnimantha	Clerodendrum phiomidis
3. Gambhari	Gmelina arborea
4. Shyonaaka	Oroxylum indicum
5. Paatalaa	Stereospermum sauveolens

Laghu panchamoola

6. Gokshura	Tribulus terrestris
7. Brihati	Solanum indicum
8. Kanatakari	Solanum surattens
9. Sali parni	Desmodium gangeticum
10. Prsni parni	Uraria picta

Trina panchamoolam

1. Darbha	Eragrotis cynasuroides
2. Kasa	Saccharum spontaneum
3. Ikshu	Saccharum officinarum
4. Nala	Arundo donax
5. Kusha	Desmostycha bipinnata

APPENDIX 5

WEIGHTS AND MEASURES

Uri	50 Grams
Naazhi	100 Grams
Idangazhi	400 Grams
Kezhanju	3.88 Grams
Thulaam	100 Palams / 5675 Grams
Dronam	250 Palams / 14528 Grams
Palam	56.75 Grams
Yavam	30.375 Grams
Teaspoon	15 Grains
4 Teaspoons	1 Tablespoon
1 Maasham	1 Gram

APPENDIX 6

SEASONS

Vasantham	Mid April to Mid June
Greeshmam	Mid June to Mid August
Varsha	Mid August to Mid October
Sharad	Mid October to Mid December
Hemantham	Mid December to Mid February
Sisiram	Mid February to Mid April

APPENDIX 7

FORMS IN WHICH MEDICINES ARE ADMINIS- TERED

Aasavam / Arishtam	Fermented preparation
Anjanam	Eye Application
Bhasmam	Incinerated Powder
Choornam	Powder
Gritham	Medicinal Ghce
Gulika / Maatra	Tablet
Kabalam	Mouth wash
Kalkam	Paste
Kashaayam	Decoction
Kuzhambu	Thick Lipid Preparation
Lepam	Ointment
Nasyam	Snorting
Pindam	Bolus
Praasam / Lehyam	Confection
Rasam	Soup
Sneham / Thailam	Oil

APPENDIX 8

20 TYPES OF PRAMEHAM

KAPHAJAM (10)

1. Udakameham
3. Saandrameham
5. Pishta meham
7. Sikatameham
9. Shanairmeham

2. Ikshumeham
4. Surameham
6. Shukrameham
8. Sheetameham
10. Lalameham

PITTAJAM (6)

1. Ksharamameham
3. Kaalamameham
5. Manjishtameham

2. Neelameham
4. Haridrameham
6. Raktameham

VATAJAM (4)

1. Vasaameham
3. Hastimegam

2. Majjamcham
4. Madhumeham

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This book would be very useful for all students of traditional Indian Medicine as a reference book for both diagnosis and treatment. Finally even for general readers interested in both medicine and astrology, this will be a valuable work of general reference.

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